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# In the world but not of the world: religiosity, alienation, and philosophy of human nature among Bible college and liberal arts college students

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**In the world but not of the world: Religiosity, alienation, and  
philosophy of human nature among Bible college and liberal arts  
college students**

**Huffman, Terry E., Ph.D.**

**Iowa State University, 1988**

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In the world but not of the world:  
Religiosity, alienation, and philosophy of human nature  
among Bible college and liberal arts college students

by

Terry E. Huffman

A Dissertation Submitted to the  
Graduate Faculty in Partial Fulfillment of the  
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## CHAPTER I. INTRODUCTION

## Twentieth Century American Fundamentalism

George Marsden in his book *Fundamentalism and American Culture* (1980) wrote: "...to understand fundamentalism we must see it as a distinct version of evangelical Christianity uniquely shaped by the circumstances of America in the early twentieth century" (p. 3). One of the most prominent fundamentalist leaders, Jerry Falwell, seems to agree. In his book *The Fundamentalist Phenomenon* (1981), Falwell et al. states: "Fundamentalism is the religious phenomenon of the twentieth century" (p. 1).

Fundamentalism, in large measure, probably received its name from the publication of twelve volumes known as the *Fundamentals* which were circulated quite extensively from 1909 to 1919. Founded in Southern California by oil millionaire Lyman Stewart and utilizing the talents of an array of conservative American and British writers, the basic purpose and thrust of the publication was very straightforward. The publication intended to outline the basic tenets of conservative Christian theology and serve as a sounding board for the defense of the faith.

On its impact, Marsden (1980) observed:

The Fundamentals had a long-term effect of greater importance than its immediate impact or the lack thereof. It became a symbolic point of reference for identifying a "fundamentalist" movement. When in 1920 the term "fundamentalist" was coined, it called to mind the broad united front of the kind of opposition to modernism that characterized these widely known, if little studied, volumes (p. 119).

### Defense of the faith: 1900-1925

By the early part of this century the fundamentalist movement had crystallized its efforts against an identifiable enemy, that of "modernism." Modernism in actuality consisted of a combination of threats including the theory of evolution, theological liberalism (especially its brand of "social gospel"), and general intellectualism. Of these enemies, the reaction against the "social gospel" of theological liberalism and the theory of evolution probably received the greater attention among fundamentalists. Furthermore, their reaction against these enemies did more to create an image of fundamentalists in the mind of the public that in some degree still exists to this day.

Lowell Streiker commented on the conflict between fundamentalists and social gospel:

The social gospel movement supported the progressive reform of government, business, and other institutions as the means of establishing God's kingdom on earth. By abandoning faith in the imminence of the Second Coming and by encouraging human effort toward the amelioration of human predicaments, the social



gospelers undercut the necessity of personal salvation (1984:92).

The last part of the nineteenth century was marked by considerable debate among American theologians over the nature of the "last times." Division between the "postmillennialists" and the "premillennialists" seemed to dominate American religion. In fact, so much was the case that in 1909 leading theologian William Newton Clarke commenting on the history of American religion in the late 1800s stated: "The premillennial and postmillennial views of the advent were presented, elaborated, and defended, sometimes with conspicuous power" (Marsden, 1980:48).

The postmillennial view that progress amounting to a millennium after which Christ would return to a spiritually and culturally reformed world was advocated by liberal theologians. A natural outgrowth of this belief was that the church must focus its attention on the pressing social issues of the day. Thus the label "social gospel."

Rather than social and spiritual currents moving toward a state of perfection culminating in the return of Christ to a perfected world, the premillennialists held a much different scenario. The premillennialists held that Christ would return to an imperfect world and, with those redeemed through personal salvation, would establish a thousand year reign on earth lead-

ing to an eternal reign in heaven. Perhaps more than anything else, the postmillennial view was objectionable to the more conservative fundamentalists due to its neglect of an emphasis on personal, individual salvation.

This debate between premillennialists and postmillennialists came to a head, symbolically at least, in the eruption of controversy between two ministers, Harry Emerson Fosdick and Clarence Macartney.

In 1922 Harry Emerson Fosdick a liberal Baptist minister serving as pastor of a Presbyterian church in New York City preached a sermon entitled "Shall the Fundamentalists Win?" In this sermon, Fosdick charged fundamentalists with being "illiberal, anti-intellectual, and intolerant" (Falwell, Dobson, and Hinson, 1981:83). He also specifically identified three areas of fundamentalist doctrine that required greater flexibility. Specifically, that is, the fundamentalists' belief in the virgin birth, the inspiration of Scripture, and the second coming of Christ.

With the publication of Fosdick's sermon by a layman under the title "The New Knowledge and the Christian Faith," the chase was on. Clarence Macartney a Presbyterian minister from Philadelphia responded to Fosdick's message in a sermon entitled "Shall Unbelief Win?" In his message Macartney attempted to outline what he considered to be the irreconcil-

able differences between fundamentalism and liberal theology.

However, Macartney's response to liberalism and the attacks on Fosdick did not stop with sermons from the pulpit. He also pursued through official channels of the Presbyterian church the matter of what he considered to be unorthodox doctrine being taught by a Baptist minister in a Presbyterian pastorate.

After two years of official church proceedings and public controversy, the Judicial Commission of the General Assembly forced the Presbytery of New York to require Fosdick to become a Presbyterian minister. Such a move would force Fosdick to conform to the Presbyterian Confession of Faith, which at that time was rather conservative. Fosdick responded by resigning his New York pastorate.

While this first confrontation between fundamentalists and liberalism ended with a victory for the fundamentalists, the second and more well known battle ended quite differently.

In the early twenties several southern states had adopted some type of anti-evolution laws. However, the law passed by the state of Tennessee in the Spring of 1925 was the strongest. This law completely banned the teaching of "Darwinism" in any public school. The law was immediately tested by John Scopes a young Dayton Biology teacher. Scopes was brought to trial in the small mountain town that July. For his defense, the

American Civil Liberties Union retained the services of three prominent lawyers headed by none other than Clarence Darrow. Former Congressman, Secretary of State, three time candidate for president, and fundamentalist Christian William Jennings Bryan headed the prosecution.

It was a trial of national importance with more than one hundred newspaper reporters covering the proceedings. Through the hot summer of 1925 the nation's eyes were directed on the obscure Appalachian mountain community.

Perhaps the most important move of the trial came when Darrow called Bryan to the stand as a defense witness. The subsequent examination of Bryan proved to be disastrous for Bryan and fundamentalism. Of this engagement Darrow biographer Kevin Tierney wrote:

Darrow had appeared in many trials in which more was at stake than this one. Scopes had little to lose. It was Bryan who would lose most in the end, for though he was not the accused and suffered no legal penalty, he lost a reputation, was humiliated in public, and was shown to be a man of clay even to his ardent supporters. Darrow's cross-examination and the scorn to which Bryan was subjected in the newspapers-especially by H. L. Mencken-broadcast to the nation that his time had passed. There was something cruel about the proceedings. Bryan appeared trapped, like a dumb animal. The truth was that he was far too removed from the modern world, from intellectual exercise, to put up a decent fight. He was used to popular adulation, and had grown flabby. Darrow, accustomed to adversity and fighting public opinion, had grown strong and hard (1979:365).

The next day the judge ordered Bryan's testimony stricken

from the record. However, the damage had been done. Scopes was found guilty of violating Tennessee law. Bryan had technically won the trial and yet ironically lost more than anyone. Along with Bryan, fundamentalism was cast in a public light of humiliation and scorn.

It would be difficult to overestimate the impact of the "Monkey Trial" at Dayton, Tennessee, in transforming fundamentalism. William Jennings Bryan's ill-fated attempt in the summer of 1925 to slay singlehanded the prophets of Baal brought instead an outpouring of derision. The rural setting, so well suited to the stereotypes of the agrarian leader and his religion, stamped the entire movement with an indelible image. Very quickly, the conspicuous reality of the movement seemed to conform to the image thus imprinted and the strength of the movement in the centers of national life waned precipitously. (Marsden, 1980:184-5).

Just a few days after the trial ended, Bryan died in Dayton. But even in death he could not escape the scorn and ridicule of Darrow. Responding to the news of Bryan's death, Darrow remarked: "A man who for years had fought excessive drinking now lies dead from indigestion caused by overeating" (Weinberg, 1957:365).

#### Entrenchment: 1926-1959

With the public humiliation of the Scopes trial, the fundamentalist movement had suffered a devastating blow to its creditability. Nevertheless the years following that episode in the hills of Tennessee were not inactive ones for the move-

ment. Fundamentalist denominations and sects continued to grow at healthy rates. mostly in the south and midwest.

As adherents grew, many fundamentalist leaders recognized the need for formal training of its people. The 1920s and 1950s (interrupted by the war years of the 1940s) witnessed a proliferation of Bible colleges, institutes, and training schools. During the 1930s alone three of the leading fundamentalist schools emerged: Wheaton College, Chicago; Bob Jones College, Cleveland, Tennessee (now located in Greenville, South Carolina); and Gordon College of Missions and Theology, Boston.

Involvement in the mass media too became a favorite activity of fundamentalists. Magazines such as Moody Monthly and radio programs such as the "Old-Fashioned Revival Hour" pioneered the way for the more sophisticated media campaigns that would come later. With the advent of television in the 1950s, fundamentalists were ready for the new medium. Rex Humbard began broadcasting in 1952 with Oral Roberts entering the scene two years later in 1954.

During these years fundamentalist leaders also recognized the need for greater organized and coordinated efforts. Responding to these needs two important organizations were formed, both in the 1940s: the American Council of Christian Churches in 1941 and the National Association of Evangelicals in 1942. The American Council of Churches was established in response

to the more liberal Federal Council of Churches and later opposed the World Council of Churches. The National Association of Evangelicals, which has proved to be the most influential of the two, was formed with a specific agenda. Its charter purpose dealt with: "(1) evangelism, (2) evangelical's relation to government, (3) national and local use of radio, (4) public relations, (5) the preservation of church and state, (6) Christian education, (7) the guarantee of freedom of home and foreign missionary endeavors" (Shelley, 1970:70).

By the 1960s and 1970s, the fundamentalist movement was well organized and supplied with leaders (such as Jerry Falwell and Pat Robertson) capable of heading its reemergence into public life.

Fundamentalist reemergence and a sociological view of religion in America: 1960-present

"America seems to be at once the most religious and the most secular of nations" (Herberg, 1960:3). Indeed, Will Herberg's observation reveals the paradoxical state of religion in America.

On the one hand, Americans display avowals of religious beliefs unequalled in the western world. In 1984 the Princeton Religion Research Center investigating the religious attitudes of 9,000 American adults found that 56 percent of those

polled stated religious beliefs to be "very important" to them with another 30 percent saying religious beliefs to be "fairly important." Only 13 percent of those polled reported that religious beliefs were "not too" or "not at all" important. In short, 86 percent of those Americans polled indicated the importance of religion in their personal lives (Princeton Religion Research Center, 1984:3). In addition, in 1984 using "7,747 adults, 18 and older, interviewed in 300 scientifically located areas across the nation," the Princeton Religion Research Center found that 68 percent of those polled reported weekly church or synagogue attendance (Princeton Religion Research Center, 1984:5).

Despite these avowals of religious beliefs and adherence, Herberg has argued that American churches are relatively free of theological content and often appear to resemble voluntary associations more than religious organizations (1960:31). Furthermore, Herberg contends that religion actually plays a small part in the daily lives of most Americans (1960:27).

Emile Durkheim believed that the real object of veneration in any religious system is in fact the society in which it is found (1951:236). According to Robert Bellah, Americans "sanctify" the American way of life in the form of a civil religion (1967, 1975, and Bellah and Hammond, 1980). Thus, Bellah's idea of an American civil religion is simply the



celebration of the society itself.

If indeed these views are correct, one would expect that public perception of the importance of traditional religion would wane as the process of secularization permeates society. And, in fact, the shifts in public sentiment in the last thirty years has at times been dramatic and are most certainly interesting. Since 1957 Gallup pollsters have periodically asked whether people perceive religion to be gaining or losing its influence in society. From 1957 to 1970 there was a remarkable decrease in the percentage of Americans who believed religion to be gaining influence, falling from 69 percent to 14 percent. However, this trend somewhat reversed itself after 1970 and throughout the decade and into the 1980s with many Americans perceiving religion as gaining influence in American society.

The increase of those reporting a perception of the growing influence of religion has coincided with a revival of what Dean Kelley has called "strong religions" (1977:56-59). That is, Christian churches which stress fundamental biblical teachings and intense commitment from their adherents. Since the mid-seventies conservative, fundamental Christianity, or Kelley's "strong religions," have experienced phenomenal growth (Bibby, 1978:130).

According to the Princeton Religion Research Center, the

percentage of American adults reporting fundamental Christian beliefs has increased to a high of 22 percent in 1984 (1984: 3). That figure translates into about 35 million American adults. The Princeton Religion Research Center defines fundamentalists as those reporting three basic characteristics: (1) a "born-again" or salvation experience, (2) having encouraged others to accept Jesus Christ through a "born-again" relationship, and (3) belief in the literal interpretation and absolute authority of the Bible.

Certainly conservative, fundamental Christians have made their presence in American society felt and have impacted in such areas as the political arena and the mass media. The "Religious Right" composed of such groups as the Moral Majority, Christian Voice, and the Religious Roundtable, have claimed credit for the defeat of liberal political candidates and the victory for their favorite conservative politicians in the 1980 and 1984 elections. However, many of these claims of political muscle may be somewhat exaggerated. Johnson and Tamney report that in 1980 conservative, fundamental Christians did not vote for Ronald Reagan much more often than voters holding other religious beliefs (1982:123-131). Nevertheless, by 1988 the political clout and savvy was such that Pat Robertson, a fundamental minister, could be taken as a serious threat by many Republican candidate for the nomination for

president.

However, perhaps the political efforts of conservative Christians are only surpassed by their involvement in the mass media. From efforts to banish objectionable material in schools and public libraries to "televangelism," conservative Christianity has in many ways come of age in the era of transmitter towers and satellite dishes. Religious programming has become a staple of the nation's airways with a substantial viewing audience. In fact, the audience for syndicated religious television programs increased from 9.8 million in 1970 to 22.5 million in 1978 and dipped slightly to 20.5 million in 1980 (Hadden and Swann, 1981:55).

Yet, the increased interest and involvement of conservative Christians in political and media matters has occurred within the context of a long-term trend toward the decline of religious influence in society. Bellah has conceived of five evolutionary stages of religious progress (1964:358-374). A dominant theme within this evolutionary process is the increasingly sophisticated distinctions and differentiations between the sacred and secular. The evolutionary process culminates to the fifth stage (the modern religious period) and is marked by the breakdown in the dualistic distinctions between the sacred and secular and is subsequently replaced by a multidimensional view of life. Thus, Bellah contends that the final

stage of religious development is characterized by what he calls "world acceptance" (p. 371).

Although Bellah does not state explicitly, it is implied that churches have become secularized from within. This conception may well be consistent with what Jeffery Hadden calls a "crisis in belief in American Christianity" (1969:15-26). That is, Hadden argues that modern Christianity is facing a crisis on basic faith regarding the nature and basis of Christianity. If Bellah's implication is correct, then perhaps the "crisis" in Christian beliefs is the evidence of the disruption created by greater secularization.

Conservative, fundamental Christianity is committed to "world rejection" rather than "world acceptance." Given such a background, what are the implications regarding the future of conservative, fundamental Christianity? It is a fascinating question indeed within the sociology of religion to ponder the dynamics between a body of conservative, fundamental believers adrift in a sea of secularization.

#### Statement of the Problem

The influence of religion on social life has long been an area of interest in sociology. Early sociologists Weber and Durkheim recognized the importance of religion to social life

and both contributed major works on the topic.

A major theme running through functionalist theory deals with the integrative effects of religion on societies and the individuals within them. (Parsons, 1944; Yinger, 1970). At the individual level, religion is assumed to provide a system of meanings which facilitate feelings of social psychological integration (Bellah, 1964). That is, "religion fosters the internalization of norms, advocates particular guidelines for behavior, gives its adherents a firm notion that there are right and wrong ways" (Lee and Clyde, 1974:36-37). Therefore, "by implication, those with religious affiliations (in contrast to their nonreligious counterparts) ought to be imbued with a repertoire of attitudes and behaviors facilitating social integration - for example, more complete knowledge of conduct norms, more comfortable acquaintanceship with their neighbors, and more feelings of satisfaction and belonging indicative of social integration" (Martinson, Wilkening, and Buttel, 1982: 48). In other words, this integrative function serves to reduce feelings of personal alienation.

Additionally, Dean Kelley (1977) has argued that a major reason for the rapid increase in participation in conservative Christianity, in the face of the decline experienced among mainline churches, is that conservative churches offer unambiguous guidelines for personal and religious behavior. That is,

people are looking to reduce the uncertainty they face and conservative churches, with their rigid dogma, present a less ambiguous picture of the world. Kelley's argument, in this sense, is consistent with functionalist theory.

Although functionalist theory views high religiosity as inversely related to feelings of personal alienation, little is known about the relationship of these factors to an individual's philosophy of human nature. That is, if one adheres strongly to mainstream or liberal Christian beliefs with the presumed minimal feelings of alienation, would it also be reasonable to expect such a person to hold a rather optimistic view of others, that is, seeing them as basically good and altruistic? Furthermore, would this relationship hold for conservative, fundamental Christians who have a theological basis (i.e., original sin) for perceiving human nature as basically bad or depraved and who are no doubt concerned with the rapid onslaught of secularization? Would it also be reasonable to expect that these individuals would display very different feelings of alienation?

This study, therefore, is an attempt to ascertain the effects of religiosity (with particular attention paid to Christian fundamentalism) on personal alienation and philosophy of human nature through a comparative analysis of students enrolled at a fundamental Bible college and students enrolled at

a liberal arts college. Specifically, this study will attempt to answer these basic questions:

- 1 - What is the relationship between religiosity and personal alienation and philosophy of human nature?
- 2 - How do students enrolled in a fundamental Bible college, with presumed higher levels of religiosity, compare to students enrolled in a liberal arts college, with presumed lower levels of religiosity, on these attributes?

## CHAPTER II. THEORETICAL FRAMEWORK

In accordance with the objectives of this study, this chapter will: 1) review the existing literature in the areas of alienation and philosophy of human nature as related to religiosity; 2) attempt a functionalist perspective as an over-arching theoretical approach; and 3) state operational definitions of measures and hypotheses.

### Review of the Literature

#### Alienation

The concepts of alienation and anomie have been of widespread interest in sociological theory since Marx's Economic and Philosophical Manuscripts of 1844 (1961) and Durkheim's Suicide (1951). Robert Merton (1938, 1968) thoroughly treated the notion of anomie in relation to deviant behavior, and it has been translated into an attitude scale by Leo Srole (1956) and Dwight Dean (1961) among a host of others (for instance, Crumbaugh, 1968; Hyman, Wright, and Hopkins, 1962). These efforts perhaps resulting from what Daniel Bell has called "the rediscovery of alienation" (Miller, 1983:455).



Alienation has been associated with many factors, however, socioeconomic status and religion stand alone as the predominant associative factors in sociological theory and literature.

Socioeconomic status Perhaps the greatest impetus for work in alienation among modern sociologists has come from the efforts of Robert Merton. Generalizing the basic Durkheimian notion that anomie is the result of the breakdown in society's normative structure to regulate the human appetite for satisfaction and achievement, Merton attempted to formulate a theory of deviant behavior which he attributed anomie to an "acute disjunction" between cultural codes of conduct and personal expectations:

Anomie is...conceived as a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them (1968:216).

Therefore, according to the Mertonian theoretical framework, those of the lower socioeconomic strata are more vulnerable to anomie, whereas, higher socioeconomic status serves to reduce anomie by allowing greater opportunities for achievement and personal satisfaction.

Although Merton's conception attempted to account for social psychological state of the individual, it does so

through a social structural conception. Most research involving anomia or related variables have, either explicitly or implicitly, utilized Merton's basic theoretical approach (Lee and Clyde, 1974:36). As such, there has been a heavy reliance on socioeconomic variables and explanations to account for anomie and, indeed, there is widespread support for the working hypothesis that anomie varies inversely with socioeconomic status (Angell, 1962; Bell, 1957; Carr and Hauser, 1976; Killian and Griggs, 1962; Meirer and Bell, 1959; Middleton, 1963; Mizruchi, 1960; Rhodes, 1964; Rushing, 1971; Wassef, 1967; and Wilson, 1971).

Religion A basic assumption out of functionalist theory regards the presumed integrative effects of religion on individuals into groups which further assumes to reduce feelings of social psychological alienation (Parsons, 1944). Kinsey Davis and Wilbert Moore (1945) have voiced such sentiment:

The reason why religion is necessary is apparently to be found in the fact that human society achieves its unity primarily through the possession by its members of certain ultimate values and ends in common. Although these values and ends in subjective, they influence behavior, and their integration enables this society to operate as a system (quoted in Merton, 1968:82).

Although Davis and Moore may be guilty of somewhat overstating their case (Merton, 1968:83), and the applicability of such a simplistic assumption to a modern, pluralistic,

and largely secular society, such as the United States, is questionable (Berger, 1967, 1977; Estus and Overington, 1970; Fenn, 1970; Luckmann, 1967; and Roof, 1972, 1974, 1976), nevertheless, it would seem the basic kernel of reasoning is amenable to theoretical development. Unfortunately, such has not been the case: "In view of the ease with which a theoretical rationale for the study of religion and anomie may be developed, it is surprising that so little has been done in this area" (Lee and Clyde, 1974:37).

Perhaps contributing to the lack of theoretical development has been the mixed empirical findings on the relationship between religiosity and alienation. Bell (1957) found that, when controlling for socioeconomic status, there was no significant difference between "religious" and "nonreligious" respondents on anomie. Additionally, Carr and Hauser (1976) found anomie to be inversely related to social class, while religiosity was not found to reduce anomie (even when controlling for social class). Dean (1968) too reported similar findings.

Whereas these studies report no significant difference between religiosity and alienation, Keedy (1958) did report a slight positive correlation between religious orthodoxy and anomie. However, he did not control for socioeconomic status. Mudding the theoretical waters even further, Lee and Clyde

(1974) found that religiosity and anomie to be significantly inversely related and, in fact, concluded that religiosity has greater predictive power with respect to personal alienation than does socioeconomic status.

Given the diversity of these findings, it is an objective of this study to reinvestigate the relationship between socioeconomic status and religion with alienation. That is, a pertinent research question becomes whether socioeconomic status or religion is the greater determiner of feelings of alienation.

#### Philosophy of human nature

It has long been assumed that religion affects an individual's social, political, and interpersonal attitudes and views (Balswick, 1970; Bibby, 1983; Glock and Piazza, 1981; and Maddock and Kenny, 1972). While empirical support for such an assumption has been somewhat inconsistent (for example, Dittes, 1969; Lupfer and Wald, 1985; and Wuthnow, 1973), the idea is a rather appealing one and seems to fit quite well into any theoretical perspective.

Particularly attractive is the theoretical notion that individuals of different religious orientations would, as a result of their religious convictions (or even lack of such convictions), hold differing perceptions on human nature.

In a recent study, Lupfer and Wald (1985) reported that religiosity was significantly related to people's views on human nature. Specifically, these researchers found that those adhering to orthodox Christianity and who actively participate in church and private devotions are more inclined to view others as basically altruistic, truthful, and externally controlled. Conversely, those who do not subscribe to Christian orthodoxy and activities are more likely to see others as basically self-centered, easily understood, and internally controlled.

Particularly interesting in Lupfer and Wald's findings is that they are quite different from what one would expect. That is, respondents adhering to conservative Christianity and who have a theological basis for viewing others as basically bad (i.e., sinful), would actually see people in a positive manner.

Gorsuch and Smith (1983) too found that highly religious respondents held more optimistic and positive views regarding human nature than did less religious respondents. However, earlier studies have not reported such findings (Wrightsmann, 1974).

Investigation on this relationship is just beginning and therefore conclusions are incomplete. This study will reinvestigate this problem once more, however, with a

theoretical twist. To this researcher's knowledge, philosophy of human nature has never been researched in conjunction with alienation. Therefore, this study will explore the perception people have of the nature of others against their own feelings of social psychological alienation.

### Functionalism

It is clear from the literature that much theoretical work is needed in the areas of alienation, religiosity, and philosophy of human nature. As of yet, probably most work has taken a functionalist approach. Curiously, although for a few exceptions (Marx, 1967), virtually no research has been from a conflict perspective.

From the review of the literature, the basic functionalist assumptions begin to appear. To somewhat oversimplify, functionalism assumes that religion reduces the state of anomie in the social structure of a society and, therefore, serves to lessen feelings of personal alienation and supplies the individual with a superordinate meaning system (Schweiker, 1969; Yinger, 1969).

However, while these assumptions seem to have face validity, with at least partial empirical support, they are based on mainline Christianity and integration into main-

stream American life. It is not clear whether or not such assumptions hold for those adhering to more fundamental Christian beliefs with extreme high levels of religiosity. Theoretically, these assumptions not only should hold but be especially applicable to such a fundamental, highly religious group.

### Meaning of alienation

Melvin Kohn has stated: "Despite its ambiguity of meaning, alienation is an appealing concept, standing as it does at the intersection of social-psychological conditions and psychological orientation" (1976:111). Indeed, this writer submits that it is just this appeal that is also the source of so much confusion in the use of the concept.

The meaning of alienation is very often confused to refer to states of normlessness in the social structure (i.e., anomie). For example, Lee and Clyde (1974) and Carr and Hauser (1976) concentrate rather heavily on methodological issues such as sampling techniques, sophisticated statistical procedures, however, pay little attention to the conceptualization of their main dependent variable. In both cases, the authors state that anomie will be measured by using the Srole scale, yet do not engage in the theoretical development of the concept itself. Such activity smacks of

what Blalock calls "measurement-by-fiat" (1982:19). That is, the simple plugging in of an indicator that more or less reflects the abstract concept the investigator is interested in and announcing that this arbitrary measure is now the concept itself. In both studies researchers relate anomie to Durkheim's original interpretation and then proceed to operationalize anomie in terms of Srole's social psychological attitude scale. Ignoring that Durkheim's idea of anomie actually referred to a particular social structural state rather than the more social psychological state of alienation. In short, few have felt it necessary to make the crucial theoretical distinction between social structural anomie and social psychological alienation.

The implication of these examples is that it appears much of the work in the area of alienation/anomie has been measurement-by-fiat with little theoretical consideration to clear conceptualization of key variables. Coupled with this lack of clear conceptualization has been the intense use of sophisticated statistical procedures which appear to be attempts to compensate for lack of conceptual precision. Unfortunately, the result has been something of a smothered theoretical voice crying in the quantitative wilderness.

Therefore, the researcher emphasizes that the use of alienation in this study refers to a social psychological



state rather than a social structural state. That is, alienation is defined as a social psychological state in which an individual experiences feelings of being separated and noninvolved in a value or normative system. As a result, the alienated individual finds little meaning in life, experiences feelings of social isolation and general powerlessness to affect his/her situation. Anomie, on the other hand, refers to situations in which the social system is in a state of normative disarray. That is, there is a great deal of confusion over social values that are basic to the normative structure of the social system.

#### Meaning of religiosity

Max Weber began his now classic Sociology of Religion by stating: "To define 'religion,' to say what it IS, is not possible at the start of a presentation such as this. Definition can be attempted, if at all, only at the conclusion of the study" (1963:1). This sense of frustration in settling for ex post facto understanding is especially true when discussing religiosity.

At its most basic level, religiosity can be thought of as interest and participation in religious activities judged to be religious within a particular culture or group context (Theodorson and Theodorson, 1969:345). In the United States

religiosity might be considered church/synagogue attendance and attitudes which reflect a personal religious orientation. It is this meaning of religiosity that is reflected in the operational definitions of religiosity used in most research (Roof, 1979). For instance, Dean (1968) operationalized religiosity in terms of: (1) self-reported influence of religion on one's personal life; (2) frequency of church attendance; and (3) financial contributions to religious organizations. In their study of anomie and religiosity, Carr and Hauser state: "Religiosity was measured by asking respondents if they were not at all active in church activities, moderately active, very active, or extremely active. Low religiosity was defined as consisting of the first two activity levels and high religiosity of the last two" (1976:71).

However, some might legitimately claim that these attributes are rather superficial as they only concentrate on institutionalized expressions of religion. That is, religiosity entails much broader meaning and there has been a lack of due concern with noninstitutional ways of dealing with the "religious." Wuthnow has stated that there is a growing awareness among students of the sociology of religion to these forms of noninstitutional religiosity:

Increasingly, attention has been paid to ultimate

concerns, questions of meaning and purpose and to the idea of studying both private and non-institutional ways of coping with these questions and concerns. In part, this reorientation has come about because in the course of earlier research it was discovered that sizable segments of the population were, by conventional definitions, without religious commitment. New concepts of religion in the theoretical literature- "invisible religion," "civil religion," "sacred canopies," and so forth-also contributed to this reorientation, as did the growth of nontraditional religious movements. The net result of these developments is that one of the most active directions of empirical research in recent years has been toward the measurement and comparison of alternative conceptualizations of religious commitment (1979: 2-3).

Wade Roof (1979) has identified a typology of four approaches to the study of religiosity that have appeared in the literature. The first of these, what he calls, "church-type religious commitment" are approaches which attempt to tap into the formal, institutional forms of religious expression. These types of religiosity might as easily be called "churchosity." Among those who have followed this research tradition are Fukuyama (1961), Lenski (1963), Glock and Stark (1965), King and Hunt (1969), and Faulkner and DeJong (1966).

A second approach to traditional religion, what Roof refers to as "civil religious commitment," deals with the notion of a national faith, or a "religion of democracy" (Bellah, 1967). Here the ritual locus of faith is in public

political events and national symbols and beliefs, not necessarily in formal church or synagogue participation. Contributors in this type of research have been Bellah (1967), Herberg (1960), Hammond (1963), and Warner (1961).

A quite different research tradition on religious commitment, "ultimate concerns," centers on personal concerns over ultimate answers to life's questions. Concerned that the study of religion not be limited to only institutional religious forms, Roof identifies such scholars as Luckman (1967) and Yinger (1969, 1970, 1977) who have encouraged greater study of the basic, presumably universal, substructures of concern that give rise to religious expressions. The basic question according to this approach is not "How religious is a person?" but rather "How is a person religious?" (Roof, 1979:31). Sometimes referred to as forms on "invisible religion" this approach attempts to be sensitive to emergent, highly private forms of religious expression (Machalek and Martin, 1976).

A fourth approach is that of "alternative meaning system." According to Roof researchers such as Geertz (1966) and Wuthnow (1976) have attempted to examine not only people's expression of "ultimate concern but also the symbolic constructions used in defining and ordering reality" (1979:33). Presumably, people deal with experiences and

events by making assumptions about the forces that govern life and by adopting a mode of explanation consistent with these assumptions (McCready and Greeley, 1976). For instance, Wuthnow (1976) postulated four types of meaning systems which serve to govern life: theism, individualism, social science, and mysticism.

Roof's typology makes clear that religiosity is an extremely sweeping concept that takes on a variety of meanings in differing research contexts. Therefore, it is important to specify the meaning of religiosity as used in this research. As this study focuses on formal expressions of devotion such as church attendance and private prayer and reported adherence to traditional Christian attitudes and beliefs, the use of religiosity would fit into Roof's first classification "Church-type religious commitment." As such, religiosity is defined as interest and participation in traditional forms of Christianity and attitudes which reflect a high degree of agreement with traditional, conservative Christian beliefs. However, it should be made clear that this definition of religiosity is specific to this research and is limited in focus. Therefore, the definition of religiosity used here does not appropriately describe other forms of religious expression.

### Meaning of philosophy of human nature

"Philosophies of human nature are attitudes about people in general-attitudes that emphasize the social qualities of people" (Wrightsman, 1974:28). Such philosophies embrace the attitudes individuals hold toward other: their goodness, trustworthiness, altruism, etc. Like all attitudes, philosophies of human nature are learned, the end product of years of socialization.

As stated earlier, an individual's religious orientation is assumed to greatly affect his/her philosophy of human nature. In fact, Wrightsman (1974) has reported that those immersed in a fundamental Christian atmosphere also have such religious attitudes reflected in their views on human nature. In a study involving students at Wheaton College "a religiously oriented college that attracts bright, religiously sophisticated students who have been brought up in the strict fundamentalist tradition to which the school subscribes" (p. 95), respondents displayed generally cynical and distrusting attitudes toward other people.

An important research question will be to reinvestigate this relationship between religiosity and fundamental Christianity and philosophy of human nature. That is, will fundamental Christians display more or less cynical views on human nature compared to nonfundamentalists? The theoretical

perspective adopted here assumes that as a function of their theological dispositions, fundamentalists will hold a generally more cynical view of human nature than will nonfundamentalists.

### Statement of Operation Definitions

The researcher has been discussing a basic working model in which religiosity, alienation, and philosophy of human nature are related as depicted in Figure 1.

Socioeconomic status is typically considered to have an important relationship to individual personal alienation. Socioeconomic status is thought to have a direct inverse relationship with alienation. As stated above, according to functionalist theory, those adhering to high levels of religiosity are thought to display minimal feelings of alienation. Therefore, religiosity is inversely related to alienation. Religiosity is also assumed to be dependent upon one's socialization. Therefore, religious background or socialization is added to the model as a preceding variable to religiosity.

The philosophy of human nature that is adopted by an individual is thought to be a result of the religious orientation subscribed by that individual. Because of a

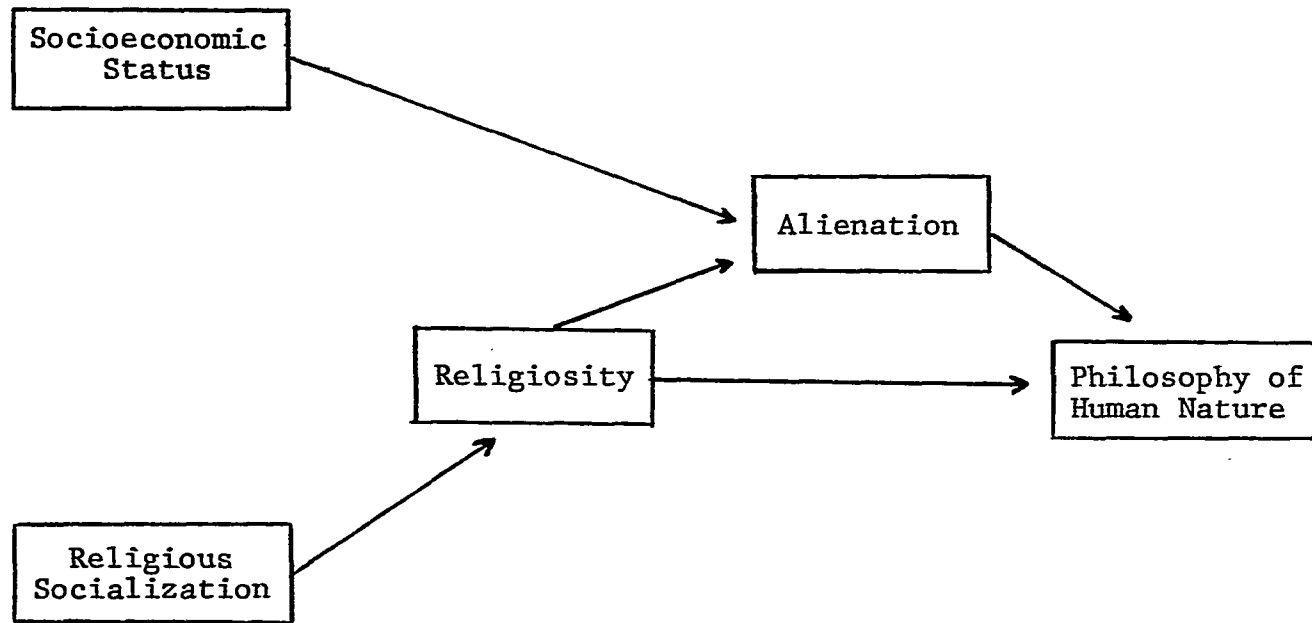


Figure 1. Basic working model



theological disposition to view human nature as basically depraved and sinful, fundamentalists are believed to have such attitudes reflected in their philosophy of human nature. The philosophy one has toward human nature is also assumed to be impacted by feelings of alienation. However, the nature of this relationship is not at all clear, given the lack of existing research. Therefore, it is considered that the impact of alienation on the philosophy of human nature subscribed by the individual will be consistent with the theoretical conception regarding the relationship between religiosity and alienation. That is, highly religious people are thought to be characterized by lower levels of alienation. Yet, highly religious (specifically fundamentalists) are thought to hold a generally cynical view of human nature. Therefore, alienation should be inversely related to the perception of the goodness of human nature and positively related to the perception of a cynical view of human nature.

#### Measures of alienation

Alienation has been developed into many measurement scales. Dwight Dean (1961) points out that alienation has been conceptualized in various forms ranging from political apathy (Rosenberg, 1951) to suicide (Powell, 1958). Such divergent efforts has lead to little theoretical development

in alienation, which may be best characterized by situational specific measurements.

For these reasons, the measurement of alienation has been selected with care. Dean has attempted to identify three dimensions of alienation: powerlessness, normlessness, and social isolation. Because this particular scale offers a bit more precision than many other scales, yet is parsimonious, it is selected for measurement of alienation. It is stressed that this study utilizes the social psychological state of alienation in the theoretical model rather than the social structural condition of anomie. Therefore, Dean's scale is consistent with the theoretical framework.

### Measures of religiosity

Measures of religiosity vary greatly among research studies. For example, indicators have been as simple as self-reported religious preference (King and Hunt, 1975) or self-reported church participation (Carr and Hauser, 1976) or as complex as the sixty-one item, eleven dimension attitude scale developed by King and Hunt (1969). In fact, any researcher in this area can easily be overwhelmed by the enormous amount of scales and indexes from which to choose. Furthermore, each of these scales seem to tap into a different dimension or degree of complexity

(see for example, Allport and Ross, 1967; Broen, 1956; Brown, 1962; Brown and Lowe, 1951; Faulkner and DeJong, 1966; Feagin, 1964; Glock and Stark, 1966; Gorsuch, 1958; Lenski, 1963; Poppleton and Pilkington, 1963; and Thouless, 1935).

With such diversity in measures, it is therefore important for researchers to clearly specify the important dimensions of religiosity to their theoretical model (Brown, 1966; Fukuyama, 1961). This study is concerned with three particular dimensions of religiosity: fundamentalism, Christian conservatism, and personal devotionism.

First, an important dimension of religiosity is fundamentalism. Following the definition of Christian fundamentalism used by Gallup pollsters and the Princeton Religion Research Center, subjects are considered fundamental by the use of three items: (1) having a "born-again" or salvation experience, (2) having encouraged others to accept Jesus Christ through a "born-again" or salvation experience, and (3) belief in the literal interpretation and absolute authority of the Bible.

The second dimension, Christian conservatism, refers to the orthodoxy of one's religious beliefs. To measure this dimension, a modified battery of fifteen questions originally developed by Putney and Middleton (1961) is utilized. Examples of items included in this dimension are: "I believe

that there is a physical hell where people are punished after death for the sins of their lives," and "I believe there is a supernatural being the Devil, who continually tries to lead people into sin."

However, while religious attitudes are important in measuring religiosity, of equal importance is actual religious behavior. Therefore, a third dimension is added to this research, that of personal devotionalism. This dimension includes two items asking respondents about their church attendance, and private prayer and devotions.

In summary, religiosity is considered to have three dimensions: (1) fundamentalism, (2) Christian conservatism, and (3) personal devotionalism.

#### Measures of philosophy of human nature

A modified version of Wrightsman's (1974) Philosophy of Human Nature Scale is used to measure subject's perceptions of human nature. Originally Wrightsman's scale consisted of an 84 item, six dimension index. However, given the length, complexity, and dated nature of the questions, the scale was revised to accommodate a study involving college students in the 1980s.

Lupfer and Wald (1985) adopted a modified Wrightsman scale which included five dimensions rather than the original

six. The author attempted to follow the modifications used by these two researchers in his first pretest, using three of their dimensions: cynicism, conventional goodness, and locus of control. However, the dimension locus of control consistently revealed little reliability and it was decided the dimension held minimal theoretical value for this particular study and, therefore, was dropped. As such, only two dimensions from the Wrightsman's scale were considered, that of cynicism and conventional goodness (referred to in this study simply as goodness).

Cynicism refers to the perception of other's propensity for conceit and dishonesty, etc. Goodness refers to the evaluation of altruism in other people.

Whereas the original Wrightsman scale consisted of 84 items, the scale for this research utilized 12 items. Specifically, the number of items for each dimension are: cynicism five items and goodness seven items.

#### Measures of other variables

There are, of course, numerous variables preceding and intervening among the variables selected in the model of this study. The author would be amiss not to acknowledge at least a few of these variables. However, as this is an exploratory investigation, no pretense is made of the inclusion of all

pertinent variables. Therefore, only two of perhaps the most important preceding variables to alienation and religiosity are included here. Specifically, that of socioeconomic status and religious socialization are included in the model.

Socioeconomic status Because the study utilizes a sample of college students, socioeconomic status is operationally defined as family income, father's education, and mother's education.

Religious socialization To measure religious socialization, subjects were asked a series of five questions regarding family and parental religiosity. Specifically, respondents were asked about father and mother's church attendance, father and mother's fundamentalism, and family fundamental or evangelical background.

### Statement of Hypotheses

With identification of major variables included in the theoretical model, hypotheses can be stated as follows:

#### SES and alienation

General Hypothesis 1:

Socioeconomic status will be inversely related to alienation.

Subhypotheses:

- H1a: Socioeconomic status will be inversely related to powerlessness.
- H1b: Socioeconomic status will be inversely related to normlessness.
- H1c: Socioeconomic status will be inversely related to social isolation.

Religious socialization and religiosity

General Hypothesis 2:

Religious socialization will be positively related to religiosity.

Subhypotheses:

- H2a: Religious socialization will be positively related to fundamentalism
- H2b: Religious socialization will be positively related to Christian conservatism.
- H2c: Religious socialization will be positively related to personal devotionism.

Religiosity and alienation

General Hypothesis 3:

Religiosity will be inversely related to alienation.

Subhypothesis:

- H3a: Fundamentalism will be inversely related to powerlessness.
- H3b: Fundamentalism will be inversely related to normlessness.
- H3c: Fundamentalism will be inversely related to social isolation.

- H3d: Christian conservatism will be inversely related to powerlessness.
- H3e: Christian conservatism will be inversely related to normlessness.
- H3f: Christian conservatism will be inversely related to social isolation.
- H3g: Personal devotionism will be inversely related to powerlessness.
- H3h: Personal devotionism will be inversely related to normlessness.
- H3i: Personal devotionism will be inversely related to social isolation.

#### Alienation and philosophy of human nature

##### General Hypothesis 4:

Alienation will be inversely related to the belief in goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

##### subhypotheses:

- H4a: Powerlessness will be inversely related to cynicism.
- H4b: Powerlessness will be positively related to goodness.
- H4c: Normlessness will be inversely related to cynicism.
- H4d: Normlessness will be positively related to goodness.
- H4e: Social isolation will be inversely related to cynicism.
- H4f: Social isolation will be positively related to goodness.

#### Religiosity and philosophy of human nature

##### General Hypothesis 5:

Religiosity will be inversely related to the belief of



goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

Subhypotheses:

- H5a: Fundamentalism will be positively related to cynicism.
- H5b: Fundamentalism will be inversely related to goodness.
- H5c: Christian conservatism will be positively related to cynicism.
- H5d: Christian conservatism will be inversely related to goodness.
- H5e: Personal devotionism will be positively related to cynicism.
- H5f: Personal devotionism will be inversely related to goodness.

## CHAPTER III. METHODOLOGY

## Population and Sample

In order to gain a variance in measures of religiosity and to compare fundamentalists with nonfundamentalists, samples were drawn from two different populations. The populations consist of students enrolled at Faith Baptist Bible College, Ankeny, Iowa and Grand View College, Des Moines, Iowa.

Faith Baptist Bible College (FBBC) consists of approximately 400 students while Grand View College (GVC) has an enrollment of some 2,000 students. Target sample size was set at between 100 to 120 subjects at each institution. The actual sample size achieved was 121 at FBBC, 92 at GVC, and thus 213 for the total sample.

Description of colleges used in the study

Faith Baptist Bible College is affiliated with the Regular Baptist Churches and takes a fundamental theological orientation in its beliefs, as can be seen from the statement of objectives found in the college's catalog:

The objective of Faith Baptist Bible College is to provide an intensive Biblical and vocational education on the college level with the goal of preparing students to minister effectively in Christian service through leadership positions in and through fundamental

Baptist churches and other organizations of like convictions.

Faith Baptist Bible College is accredited by the American Association of Bible Colleges. As a Bible college, curriculum focus in on preparing students for ministry or related church support careers. As such, academic programs are rather specialized. In the undergraduate program, Bachelor degrees are offered in Biblical Studies, Missions/Christian Education, Pastoral Training, Missions/Church Planting, Music Ministries, and Children's Work. No degree programs are offered in the liberal arts. A graduate program offering a Masters of Arts in Biblical Studies, Pastoral Studies, and Theological Studies, and a Master of Divinity are available as well through Faith Baptist Theological Seminary located on the college grounds and under the same affiliation.

Grand View College is a private liberal arts institution governed by the Iowa Synod of the Lutheran Church in America. The philosophic orientation of the school is reflected in the mission statement found in its catalog:

...the college defines its mission as one which assumes an egalitarian posture with an open admission policy; addresses itself to liberal education and career preparation; seeks to promote an understanding of the Judeo-Christian heritage; and concerns itself with intellectual development and with the physical, spiritual, and emotional welfare of each member of the College community. Standing in the folk school tradition, Grand View is a school for life.

Accredited by the North Central Association of Colleges and Secondary Schools, Grand View College offers Bachelor degrees in Accounting, Applied Computer Science, Business Administration, Visual Arts, Commercial Art, Elementary and Secondary Education, English, Journalism, Mass Communication, Nursing, and interdisciplinary majors in the social sciences, natural sciences, and humanities.

#### Sample characteristics

Included in the instrument were items regarding demographic and self-descriptive information. This information serves as a basis of comparison of the two groups. Using chi-square analysis, the two groups appear to be relatively similar on most demographic items (e.g., sex, marital status, race, etc.). Interestingly, however, some degree of divergence appears on self-descriptive information (e.g., personal background, political description).

Slightly over half of the sample were male (58.7% FBBC, 53.3% GVC, and 56.8% of the total sample) (Table 1).

Age of the sample is typical of most college students. The majority of the sample fall in the age range 18-20 (50.7% of the total sample). However, there is a difference in the largest age groupings between the two groups. That is, 60.3% of the FBBC students were 18-20 years old while 42.4% of the

Table 1. Sex composition

Sex	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
Male	71	58.7	49	53.3	120	56.8
Female	50	41.3	42	45.7	92	43.2
Total	121	100.0	91	99.0	212	100.0

$\chi^2 = .62$ , 1 df, N.S.

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

GVC students (the largest grouping for that group) were 21-24 years old (Table 2).

Not surprising for college students, the majority of the sample were single (86% of FBBC students, 83.7% of GVC students, and 85% of the total sample). However, slightly more FBBC students were married (13.2%) compared to GVC students (9.3%). There was also a difference in the number of divorced persons included in the study. The GVC group included 6.5% of that group who were divorced while 0.0% of the FBBC group were divorced. Table 3 includes marital status information for the sample.

By a large margin the majority of the sample were white (98.3% FBBC, 93.5% GVC, and 96.2% for the total sample).

Table 2. Age composition

Age	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
Under 17	2	1.7	0	0.0	2	00.4
18-20	73	60.3	35	38.0	108	50.7
21-24	31	25.6	39	42.4	70	32.9
25-30	12	9.9	11	12.0	23	10.8
Over 30	3	2.5	7	7.6	10	4.7
Total	121	100.0	92	100.0	213	99.5

$$\chi^2=14.33, 4 \text{ df}, p<.01.$$

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

Although very few racial minorities were included in either group, more were included among the GVC group (Table 4).

There is some discrepancy between the two groups in college enrollment. The largest class among FBBC students was freshmen (46.3%) while juniors made up the largest class among GVC students (30.4%). Relatively few seniors were included in the FBBC group (5%). This was probably due to limitations in the sampling strategy. Specifically, no senior level classes at FBBC are required courses. Therefore, the seniors who were included in the sample were enrolled in required

Table 3. Marital status

Marital status	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
Single	104	86.0	77	83.7	181	85.0
Married	16	13.2	9	9.8	25	11.7
Divorced	0	00.0	6	6.5	1	00.2
Widowed	1	00.3	0	00.0	1	00.2
Total	121	99.5	92	100.0	213	99.7

$$\chi^2=9.73, 3 \text{ df}, p<.05.$$

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

Table 4. Race

Race	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
White	119	98.3	86	93.5	205	96.2
Black	0	00.0	4	4.3	4	1.9
Hispanic	1	00.3	2	2.2	3	1.4
Other	1	00.3	0	00.0	1	00.2
Total	121	98.6	92	100.0	213	99.7

$$\chi^2=6.80, 3 \text{ df}, \text{N.S.}$$

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

lower-level courses (Table 5).

Table 5. Year in college

Year in college	N FBBC	%	N GVC	%	N Total	%
Freshman	56	46.3	17	18.5	73	34.3
Sophomore	35	28.9	23	25.0	58	27.2
Junior	24	19.8	28	30.4	52	24.4
Senior	6	5.0	24	26.1	30	14.1
Total	121	100.0	92	100.0	213	100.0

$$\chi^2=31.71, 3 \text{ df}, p<.001.$$

Faith Baptist Bible College students are quite varied on self-described personal background. About a third of the group are from rural, small town, and urban backgrounds respectively. Grand View College students seem to be a bit more homogeneous in personal background. The majority of this group described themselves as coming from an urban background (59.3%). However, since Grand View College is located in the metro Des Moines area this is not surprising (Table 6).

One interesting comparison between the groups is the self-described political preferences of the subjects. The majority of the FBBC students described themselves as either moderately



Table 6. Personal background

Personal background	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
Rural	40	33.1	11	12.1	51	24.1
Small Town	40	33.1	26	28.6	66	31.1
Urban	41	33.9	54	59.3	95	44.8
Total	121	100.1	91	100.0	212	100.0

$$\chi^2=17.33, 2 \text{ df}, p<.001.$$

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

or strongly conservative (91.6%) compared to less than a fourth of the GVC students (21.8%). Those who described themselves as either moderately or strongly liberal were almost nonexistent in the FBBC group (1.6%) while among the GVC group slightly over a fourth described themselves as moderately or strongly liberal (26.1%) (Table 7).

#### Instrument

A survey using a questionnaire format was developed during the summer of 1986. A pretest of this instrument was conducted using students enrolled in an introductory sociology class

Table 7. Political Views

Political views	N FBBC	% <sup>a</sup>	N GVC	% <sup>a</sup>	N Total	% <sup>a</sup>
Strongly liberal	1	00.8	2	2.2	3	1.4
Moderately liberal	1	00.8	22	23.9	23	10.9
Middle of the road	8	6.7	48	52.2	53	25.1
Moderately conservative	43	36.1	17	18.5	60	28.4
Strongly conservative	66	55.5	3	3.3	69	32.7
Total	119	99.9	92	100.1	211	98.5

$$\chi^2=117.76, 4 \text{ df}, p<.001.$$

<sup>a</sup>Percentage totals will not always equal 100 due to rounding.

taught by the researcher at Des Moines Area Community College during the fall semester 1986. The pretest revealed that several modifications were necessary in the instrument, namely the questionnaire was too long and several of the questions were difficult for subjects to understand. Also, originally the theoretical model included two additional variables than those included in the model used here. Specifically, these

variables were tolerance of uncertainty and societal estrangement. However, analysis of the first pretest revealed that the scales measuring these variables were very unreliable and they were therefore excluded from the final model.

With these adjustments, the questionnaire was pretested again using students enrolled in a Sociology 327 Sex Roles class taught by a colleague at Iowa State University in the spring semester 1987. This second pretest revealed that the instrument was ready for the actual data collection.

Questionnaires included computer answer sheets. Subjects were instructed to respond on the answer sheet supplied to them rather than on the questionnaire itself. Using this method, the data was directly loaded into the researcher's computer account. One advantage to this method was that with some minor recoding, the data were available almost immediately for analysis. It might also be noted that college students are generally well acquainted with such computer sheets and find no difficulty using them.

#### Method of Data Collection

Previous experience has taught the author that sampling college students can be especially difficult (Huffman, Sill, and Brokenleg, 1986). Basic to these problems is that often

administration officials are reluctant to surrender complete lists of students. However, even when such a list is available, drawing and contacting a sample of a few hundred subjects out of several thousand students can be frustrating and expensive. Additionally, of particular concern in this study, contact through mail surveys was not feasible since this research used computer response sheets as part of the questionnaire. In addition, such sheets cannot be folded and the cost of sending unfolded sheets through the mail would be expensive. Therefore, given the expense involved coupled with the low response rates that are often typical of mail surveys (Dillman, 1978), it did not seem to make this type of data gathering technique worthwhile.

Therefore, a different sampling strategy was utilized. Rather than sampling individual subjects from lists of students, individual classes among required courses were instead sampled. Since students are required to take these classes during their academic career, a randomized effect on the population can be assumed. While such a sampling strategy is not as desirable as a simple random sample of individual subjects, given the limitations outlined above, it was considered the most feasible means to actually contact an adequate number of subjects.

### Sampling

Instructors and Deans at the two institutions were contacted regarding the use of classes for the study. It was at that time decided to involve as few instructors as possible in order to guard against disruptions in the academic schedule.

Specific classes used were:

Sociology 101 - Introduction to Sociology; 22 students

Sociology 105 - Cross Cultural Communication; 18 students

Sociology 310 - Social Psychology; 19 students

Sociology 341 - Cultural Anthropology; 18 students

Sociology 341 - Cultural Anthropology; 15 students

At Faith Baptist Bible College, four classes were randomly selected. However, rather than meeting with individual classes, students met in one large meeting and the instrument was administered at that time. Specific classes at FBBC were:

Social Science 100 - Man and Society; 82 students

Systematic Theology 202 - Bible Doctrine II; 10 students

Systematic Theology 303 - Bible Doctrines IV; 16 students

Systematic Theology 304 - Apologetics; 13 students

### Construction of Scales

There are five abstract concepts under investigation in this research. Three of these concepts have more than one

dimension. Specifically, the concept of alienation consists of the three dimensions normlessness, powerlessness, and social isolation. Likewise, the concept of religiosity consists of the three dimensions fundamentalism, Christian conservatism, and personal devotionism. Finally, the concept philosophy of human nature consists of two dimensions goodness and cynicism. Each individual dimension is treated as a unidimensional variable and scales constructed accordingly.

The basis for such a unidimensional approach is several fold. First, both Dean (1961) and Wrightsman (1974) treat the individual dimensions of their respective concepts as unidimensional approaches. In fact, Dean (1961) argues against the use of his alienation scale as a complete scale.

Second, in a related sense, it has been suggested that unidimensional scaling is consistent with the type of concepts used in the social sciences. McIver and Carmines state: "The most important reason why unidimensional scaling models continue to be of substantial interest is that they are isomorphic with the primary type of concepts devised by social scientists. In other words, using unidimensional scaling models to measure unidimensional concepts puts theory construction and the measurement strategy on the same analytical level" (1981:14).

In order to construct the scales to be used in the final

analysis, variables utilizing likert scales (powerlessness, normlessness, social isolation, goodness, cynicism, and Christian conservatism) were submitted to factor analysis - principal component with varimax rotation. The purpose for the use of factor analysis is two-fold. First, factor analysis is useful in reliability estimation (Carmines and Zeller, 1979). Essentially factor analysis consists of a variety of statistical methods for discovering clusters of interrelated variables. Each factor is defined by those items that are more highly correlated with each other than with other items. A statistical indication of the extent to which each item is correlated with each factor is given by the factor loading. In other words, the higher the factor loading, the more the particular item contributes to the given factor. By including those items which load highest, a more reliable scale can be constructed.

Second, in much the same way, factor analysis is useful in determining the validity of a scale (Nunnally, 1978). However, it is essential that the results of factor analysis be interpreted with theoretical guidance. Otherwise, the results can lead to misleading conclusions concerning the validity of measuring instruments (Carmines and Zeller, 1979). As Cronbach has stated: "One validates, not a test, but an interpretation of data arising from a specific procedure"

(1971:447).

There is some disagreement over the appropriate cutoff point for factor loading scores. The researcher opted for the .50 cutoff point which has been suggested as appropriate by some researchers (Kim and Mueller, 1978a; 1978b).

After factor analysis, those items loading .50 or higher were then constructed into a scale using the compute commands available on SPSSx - Statistical Package for the Social Sciences. Reliabilities were then determined for each of these scales using Cronbach's Coefficient Alpha.

Other variables which did not use a Likert scale were simply assessed for reliability according to Cronbach's Coefficient Alpha. These variables were socioeconomic status, Christian fundamentalism, personal devotionism, and religious socialization.

### Alienation

Alienation was measured by using Dean's Alienation Scale. Using the split-half method, corrected by the Spearman-Brown prophecy formula, Dean (1961) originally reported reliabilities for the subscales as follows: normlessness .73; powerlessness .78; and social isolation .84. In this study, only the subscale normlessness registered higher on tests of reliability. The alpha reliability coefficient for each of the subscales



were normlessness .80; powerlessness .66; and social isolation .65.

Normlessness Among the six items included in the subscale normlessness, all six items loaded .50 or higher on one factor using factor analysis (Table 8). Therefore, all six items were included in the final scale which yielded a reliability of .80.

Powerlessness Among the six items included in the subscale powerlessness, five loaded .50 or higher on one factor (Table 9). These five items were used in the final scale of powerlessness yielding a reliability of .66.

Social isolation Among the eight items included in the subscale social isolation, six loaded .50 or higher on one factor (Table 10). This six item scale yielded a reliability of .65.

#### Socioeconomic status

A four item index was used to determine the subject's socioeconomic status. As the subjects are college students who typically hold little in regards to their own achieved SES, it was believed that parental statuses would better reflect SES. Father's income and education and mother's income and education made up the specific indicators for this scale. However, as some students are older and economically independ-

Table 8. Factor loading coefficients of items assessing normlessness

Item number	Item	Factor 1
44.	The end often justifies the means	<u>.761</u>
48.	People's ideas change so much that I wonder if we'll ever have anything to depend on.	<u>.504</u>
50.	Everything is relative and there just aren't any definite rules to live by.	<u>.712</u>
52.	I often wonder what the meaning of life really is.	<u>.734</u>
54.	The only thing one can be sure of today is that he/she can be sure of nothing.	<u>.803</u>
57.	With so many religions in the world today one doesn't really know which to believe.	<u>.719</u>
Percent of variance explained		50.7
Underlined items used in the final scale.		
Reliability .80.		

ent, questions regarding income were qualified to read:

We need to know as accurately as possible your family income. Using the scale below, what would you estimate your parents' income to be (if you are an older, independent student and have not been supported by your parents for any year in the last five years, please estimate you and your spouse's income)?

The four item SES index yielded a reliability of .53.

Table 9. Factor loading coefficients of items assessing powerlessness

Item number	Item	Factor 1
46.	Sometimes I feel that other people are using me.	<u>.588</u>
49.	It is frightening to be responsible for the development of a little child	.314
53.	There are so many decisions that have to be made today that I could just "blow up."	<u>.687</u>
56.	There is little chance for promotion on the job unless a person gets a break.	<u>.509</u>
58.	We're so regimented today that there's not much room for choice in personal matters.	<u>.732</u>
59.	We are just so many cogs in the machinery of life.	<u>.677</u>
Percent of variance explained		36.2
Underlined items used in final scale.		
Reliability .66.		

### Religiosity

Fundamentalism Three items were included for the measurement of fundamentalism: (1) a self-reported born-again experience, (2) encouragement of others to accept Jesus Christ

Table 10. Factor loading coefficients of items assessing social isolation

Item number	Item	Factor 1
42.	Sometimes I feel all alone in the world.	<u>.629</u>
43.	I don't get invited out by friends as often as I'd like.	<u>.711</u>
45.	Most people today feel lonely.	.061
47.	Real friends are difficult to find.	<u>.604</u>
51.	One can't always find friends even if he/she shows him/herself friendly.	<u>.572</u>
55.	There are few dependable ties between people any more.	<u>.584</u>
60.	People are just naturally unfriendly and apathetic.	.401
61.	I don't get to visit friends as often as I'd really like.	<u>.541</u>
Percent of variance explained		29.9
Underlined items used in final scale.		
Reliability .65.		

in a born-again experience, and (3) belief in the literal interpretation of the Bible. Originally, it was planned to treat this index as a dummy variable. That is, in much the same way as the Gallup pollsters, those reporting positive answers to all three items would be considered fundamentalists

while those reporting positive answers to two or less would be considered nonfundamentalists. However, analysis of the data revealed that these items compose a highly reliable scale. Therefore, it was decided to create a scale of fundamentalism rather than the use of a dummy variable. The fundamentalism scale yielded a reliability of .82.

Personal devotionalism      A two item index measured personal devotionalism: (1) self-reported regularity of church attendance and (2) self-reported private prayer. Taken together these items yielded a scale with a reliability of .75.

Christian conservatism      Among the fifteen items making up the scale Christian conservatism, all fifteen scored higher than .50 on one factor (Table 11). Therefore, all items were included in the final scale which yielded a reliability of .95.

#### Religious socialization

A five item index was used as an indicator of subject's religious socialization: (1) self-reported fundamental Christian background, (2) father's church attendance, (3) father's claim to a born-again experience, (4) mother's church attendance, and (5) mother's claim to a born-again experience. The scale yielded a reliability of .87.

Table 11. Factor loading coefficients of items assessing Christian conservatism

Item number	Item	Factor 1
62.	I believe that there is a physical hell where people are punished after death for the sins of their lives.	<u>.780</u>
63.	I believe there is a supernatural being, the devil, who continually tries to lead people into sin.	<u>.797</u>
64.	To me the most important work of Christians is to lead others to Christ.	<u>.740</u>
65.	I believe that there is a life after death.	<u>.605</u>
66.	I believe there is a divine plan and purpose for every living person.	<u>.741</u>
67.	The primary benefit one receives from prayer is spiritual rather than just psychological benefit.	<u>.595</u>
68.	I have a duty to help those who are confused about religion.	<u>.859</u>
69.	Even though it may create some unpleasant situations, it is important to help people become enlightened about religion.	<u>.800</u>
70.	I believe the world would really be a better place if more people held the views about religion which I hold.	<u>.826</u>
71.	I believe the world's problems are seriously aggravated by the fact that so many people are misguided about religion.	<u>.717</u>

Table 11. (Continued)

Item number	Item	Factor 1
72.	My ideas on religion are one of the most important parts of my philosophy of life.	<u>.877</u>
73.	I find that my ideas on religion have a considerable influence on my views in other areas.	<u>.850</u>
74.	Religion is very important to being the kind of person I want to be.	<u>.865</u>
75.	If my ideas about religion were different, I believe that my way of life would be very different.	<u>.677</u>
76.	I very often think about matters relating to religion.	<u>.854</u>
Percent of variance explained		60.4
Underlined items used in the final scale.		
Reliability .65.		

### Philosophy of human nature

Philosophy of human nature was measured by using two dimensions of Wrightsman's philosophy of human nature scale: goodness and cynicism. Although Wrightsman reported rather high reliabilities for the subscales of his philosophy of human nature scale, these original items are so different from the ones used here that they are not comparable. However, Lupfer and Wald (1985) using a modified Wrightsman scale

similar to that used in this study reported reliabilities of .63 for goodness and .67 for cynicism.

In this study, these subscales performed rather disappointingly on tests of reliability. Goodness registered .47 with cynicism at .54. Both of these reliabilities are lower than what a researcher would prefer to use. However, such low reliabilities for these subscales are not uncommon and have in fact been reported in other research (Lupfer and Wald, 1985).

Goodness Among the six items included in the subscale goodness, only three loaded higher than .50 on one factor using factor analysis (Table 12). These items were used in the final scale which yielded a reliability of .47.

Cynicism Among the six items included in the subscale cynicism, four loaded higher than .50 on one factor (Table 13). This four item scale registered a reliability of .54.

### Statistical Procedures

Statistical procedures consists of path analysis, the parametric tests of Pearson correlation, partial correlation, multiple regression, t-test and the nonparametric chi-square.

The primary method used in testing the tenability of the causal model is that of path analysis. Using path analysis the researcher can measure the direct and indirect effects of one variable upon another. That is, path analysis offers the



Table 12. Factor loading coefficients of items assessing goodness

Item number	Item	Factor 1
30.	Most people try to apply the Golden Rule, even in today's complex society.	.416
31.	Most people have the courage of their convictions.	.482
33.	Most people do not hesitate to go out of their way to help someone in trouble.	.415
35.	People usually tell the truth, even when they know they would be better off by lying.	<u>.646</u>
37.	Most people would stop and help a person whose car is disabled.	<u>.594</u>
39.	Most people will act as good Samaritians if given the opportunity.	<u>.613</u>
Percent of variance explained		28.7
Underlined items used in final scale.		
Reliability .47.		

possibility for analysis of causal determinations among a set of variables.

Pearson correlation is a measure of association between two variables. It indicates the strength and direction of the relationship between two variables. Partial correlation is a

Table 13. Factor loading coefficients of items assessing cynicism

Item number	Item	Factor 1	Factor 2
29.	If most people could get into a movie without paying and be sure that they would not be seen, they would do it.	<u>.507</u>	.038
32.	The average person is conceited.	.278	.477
34.	Most people are honest because they are afraid of getting caught	-.149	.885
36.	Most people will cheat on their income tax if they could gain one it.	<u>.705</u>	-.075
38.	When the chips are down, most people will behave dishonestly.	<u>.725</u>	.079
40.	Most people will tell a lie if they could gain by it.	<u>.622</u>	.289
Percent of variance explained		30.4	17.5
Underlined items used in final scale.			
Reliability .54.			

single measure of association between two variables while controlling or adjusting for the effects of one or more additional variables (Blaclock, 1979). Multiple regression is used to analyze the relationship between a dependent variable

and a set of independent variables. Furthermore, regression allows the researcher to determine the amount of variance in the dependent variable explained by the independent variables.

When comparisons are made between the groups, t-test and chi-square are used. These two procedures simply test whether or not two sample means are significantly different (t-test) or to determine whether the expected frequencies and observed frequencies significantly differ between the groups (chi-square). When the data are interval level, t-test is employed. When the data are ordinal level, the chi-square is used.

The .05 level of significance is used to determine the acceptance or rejection of the hypotheses.

## CHAPTER IV. FINDINGS

This chapter will attempt three objectives. First, findings related to the hypotheses will be reported. Second, a brief comparison between Bible college students and liberal arts college students will be presented. Finally, the general research questions raised in Chapter II will be addressed.

### Testing of the Hypotheses

The results of the five general hypotheses discussed in Chapter II will be presented in this section. In order to test hypotheses, analysis will be divided into two parts. First, zero-order correlations will be analyzed in order to assess the direction and strength of relationships between variables. Second, the path model will be examined through utilization of path analysis estimation.

Complete zero-order correlations are found in Table 14, while the full path model is included in Figure 2.

#### SES and alienation

##### General Hypothesis 1:

Socioeconomic status will be inversely related to alienation.

Table 14. Zero-order correlation coefficients

Variable <sup>a</sup>	SES	RESOC	FUND	DEVOT	CONSER
SES	1.00				
RESOC	.019	1.00			
FUND	-.228***	.645***	1.00		
DEVOT	-.248***	.603***	.808***	1.00	
CONSER	-.256***	.630***	.827***	.789***	1.00
POWER	-.056	-.242***	-.220***	-.272***	-.183*
NORM	.046	-.490***	-.547***	-.577***	-.600***
ISOLATE	-.038	-.213***	-.149**	-.244***	-.180**
GOOD	.024	-.105	-.242***	-.228***	-.259***
CYNIC	-.010	.079	.130*	.179**	.101

<sup>a</sup>SES=Socioeconomic Status.  
 RESOC=Religious Socialization.  
 FUND=Fundamentalism.  
 DEVOT=Personal Devotionalism.  
 CONSER=Christian Conservatism  
 POWER=Powerlessness.  
 NORM=Normlessness.  
 ISOLATE=Social Isolation.  
 GOOD=Goodness.  
 CYNIC=Cynicism.

\*p < .05.  
 \*\*p < .01.  
 \*\*\*p < .001.

POWER	NORM	ISOLATE	GOOD	CYNIC
1.00				
.605***	1.00			
.568***	.512***	1.00		
-.076	.126*	-.218***	1.00	
.043	-.035	.089	.089	1.00

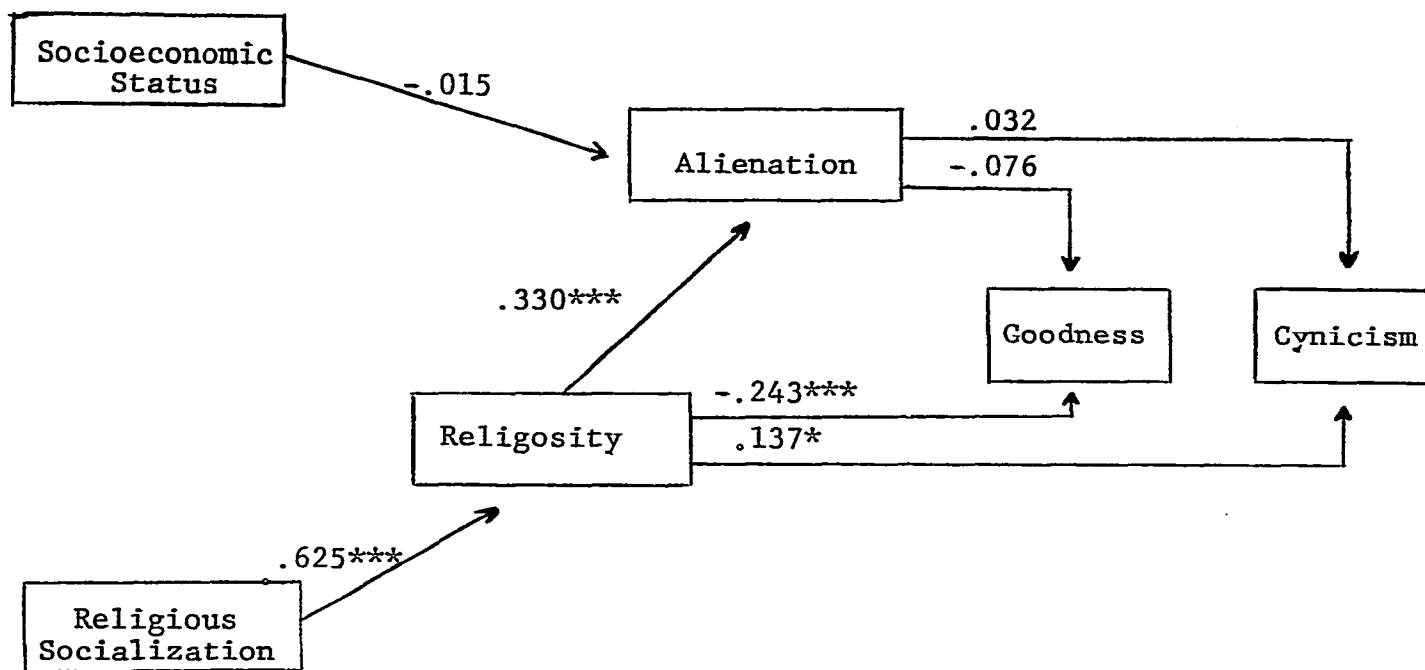


Figure 2. Path model<sup>a</sup>

<sup>a</sup>Shown are averages of path coefficients for combined individual coefficients. Partial path models show the unidimensional path coefficients.

\* $p < .05$ .  
 \*\*\* $p < .001$ .

Subhypotheses:

- H1a: Socioeconomic status will be inversely related to powerlessness.
- H1b: Socioeconomic status will be inversely related to normlessness.
- H1c: Socioeconomic status will be inversely related to social isolation.

Each subhypothesis states that the individual dimensions of alienation will be inversely related to SES. Although a very weak negative correlation is apparent for two of the alienation dimensions and SES (powerlessness  $-.056$  and social isolation  $-.038$ ), neither are significant. Also, the dimension normlessness actually shows a very weak positive correlation ( $.046$ ).

The partial causal model in Figure 3 represents the effect of SES on the alienation dimensions. There is not a significant effect of SES on any of the alienation variables.

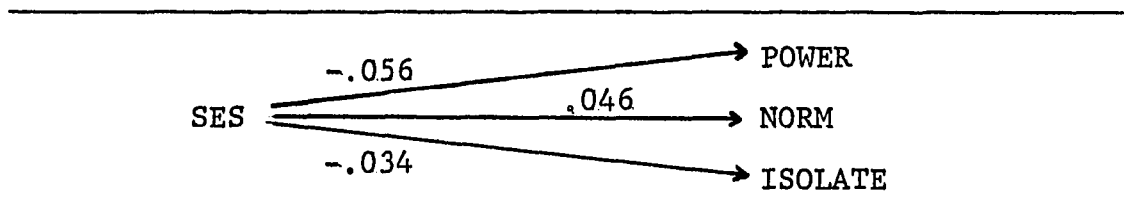


Figure 3. Partial causal model of the effect of socioeconomic status on alienation

It is quite apparent from this analysis that General



Hypothesis 1 cannot be accepted.

### Religious socialization and religiosity

General Hypothesis 2:

Religious socialization will be positively related to religiosity.

Subhypotheses:

H2a: Religious socialization will be positively related to fundamentalism.

H2b: Religious socialization will be positively related to Christian conservatism.

H2c: Religious socialization will be positively related to personal devotionism.

Each dimension of religiosity shows a strong correlation to religious socialization which is significant at the .001 level (fundamentalism .645, personal devotionism .603, and Christian conservatism .630).

The partial causal model in Figure 4 represents the effect of religious socialization on the religiosity dimensions. Religious socialization shows a significant effect on each of the religiosity dimensions.

From this analysis, it can be concluded that there is ample support for the acceptance of General Hypothesis 2.

### Religiosity and alienation

General Hypothesis 3:

Religiosity will be inversely related to alienation.

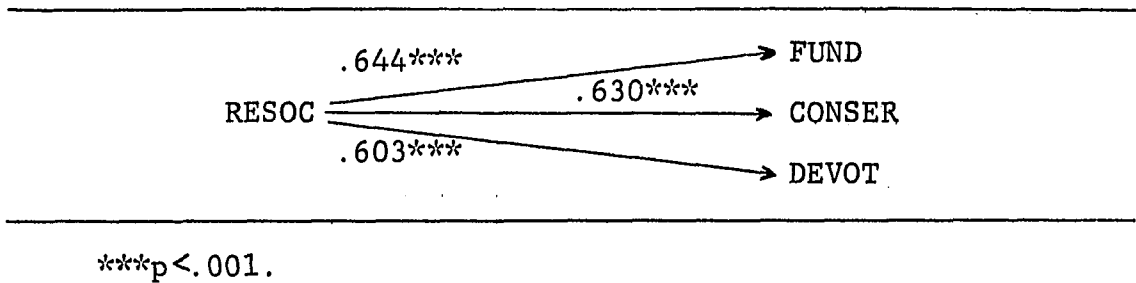


Figure 4. Partial causal model of the effect of religious socialization on religiosity

As the discussion on General Hypothesis 3 is somewhat complex, findings will be divided into three parts as related to the three dimensions of religiosity.

Subhypotheses (fundamentalism):

H3a: Fundamentalism will be inversely related to powerlessness.

H3b: Fundamentalism will be inversely related to normlessness.

H3c: Fundamentalism will be inversely related to social isolation.

As hypothesized, fundamentalism shows a significant zero-order inverse relationship to each of the alienation dimensions (powerlessness  $-.200$   $p<.001$ , normlessness  $-.547$ ,  $p<.001$ , and social isolation  $-.149$ ,  $p<.01$ ).

The partial causal model in Figure 5 represents the effect of fundamentalism on the alienation dimensions. Fundamentalism shows a significant effect on each dimension of alienation.

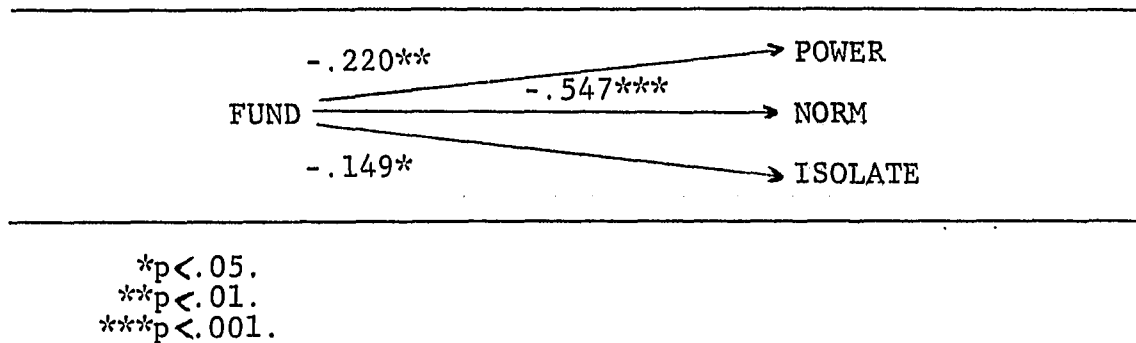


Figure 5. Partial causal model of the effect of fundamentalism alienation

Subhypotheses (Christian conservatism):

H3d: Christian conservatism will be inversely related to powerlessness.

H3e: Christian conservatism will be inversely related to normlessness.

H3f: Christian conservatism will be inversely related to social isolation.

As hypothesized, Christian conservatism is significantly inversely related to the individual alienation dimensions (powerlessness  $-.183$ ,  $p<.01$ , normlessness  $-.600$ ,  $p<.001$ , and social isolation  $-.180$ ,  $p<.01$ ).

The effect of Christian conservatism on the alienation dimensions is represented in Figure 6. There is significant effects on each of these dimensions by Christian conservatism.

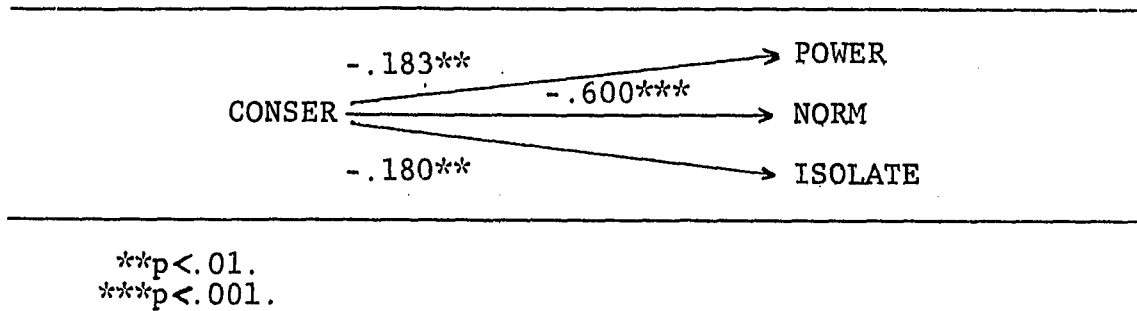


Figure 6. Partial causal model of the effect of Christian conservatism

Subhypotheses (personal devotionalism);

H3g: Personal devotionalism will be inversely related to powerlessness.

H3h: Personal devotionalism will be inversely related to normlessness.

H3i: Personal devotionalism will be inversely related to social isolation.

Once again significant correlations are evident among personal devotionalism items and the items composing the alienation dimensions. Specifically, personal devotionalism registers correlations of  $-.272$ ,  $p<.001$  to powerlessness,  $-.577$ ,  $p<.001$  to normlessness, and  $-.244$ ,  $p<.001$  to social isolation.

While these correlations are not as high as might be desired, they are all significant at the .001 level and,

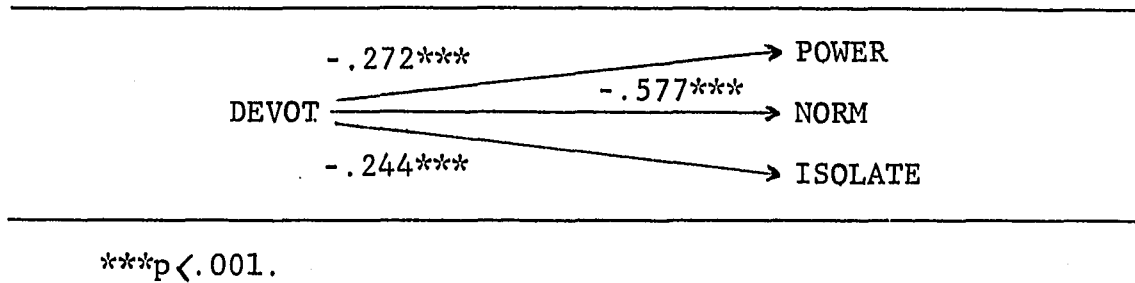


Figure 7. Partial causal model of the effect of personal devotionalism

therefore, are high enough to have confidence in them.

The partial causal model shown in Figure 7 shows the effect of personal devotionalism on the alienation dimensions. Again there is a significant effect by personal devotionalism on these alienation dimensions.

In particular, personal devotionalism seems to have a strong effect on the dimension of normlessness. For these variables there is a path coefficient of a very high  $-.600$  which is significant at the  $.001$  level of significance. In contrast, the dimensions of powerlessness and normlessness were not nearly as strongly effected by personal devotionalism. These dimensions showed less than  $-.200$  for each ( $-.183$  for powerlessness and  $-.180$  for normlessness).

Based on this analysis, there is ample evidence for the support and acceptance of General Hypothesis 3.

#### Alienation and philosophy of human nature

##### General Hypothesis 4:

Alienation will be inversely related to the belief in goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

##### Subhypotheses:

- H4a: Powerlessness will be inversely related to cynicism.
- H4b: Powerlessness will be positively related to goodness.
- H4c: Normlessness will be inversely related to cynicism.
- H4d: Powerlessness will be positively related to goodness.
- H4e: Social isolation will be inversely related to cynicism.
- H4f: Social isolation will be positively related to goodness.

There is only limited support for General Hypothesis 4 based on Pearson correlations. Normlessness is significantly related in the hypothesized direction to goodness (.126,  $p < .05$ ) supporting subhypothesis H4d. However, beyond this relationship, the correlations of all the other subhypotheses were either too weak to be significant or were actually in the opposite hypothesized direction (Table 14). In fact, social isolation was significantly related in the opposite hypothesized direction to goodness (-.218,  $p < .001$ ).

Figures 8, 9, and 10 depict the effect of the alienation

dimensions on the philosophy of human nature dimensions. This analysis reveals that alienation does not have the hypothesized effect on philosophy of human nature. Therefore, General Hypothesis 4 is not accepted.

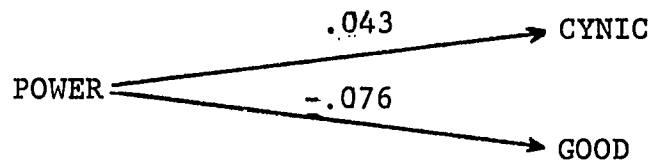


Figure 8. Partial causal model of the effect of powerlessness on philosophy of human nature

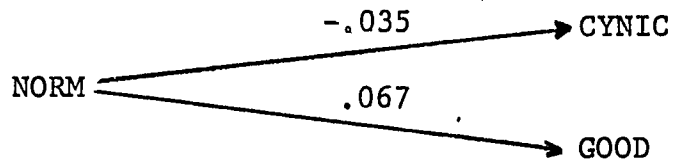


Figure 9. Partial causal model of the effect of normlessness on philosophy of human nature

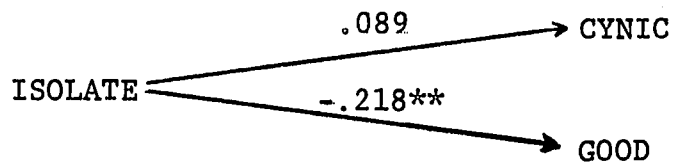


Figure 10. Partial causal model of the effect of social isolation on philosophy of human nature

Religiosity and philosophy of human nature

General Hypothesis 5:

Religiosity will be inversely related to the belief of goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

Subhypotheses:

H5a: Fundamentalism will be positively related to cynicism.

H5b: Fundamentalism will be inversely related to goodness.

H5c: Christian conservatism will be positively related to cynicism.

H5d: Christian conservatism will be inversely related to goodness.

H5e: Personal devotionism will be positively related to cynicism.

H5f: Personal devotionism will be inversely related to goodness.

General Hypothesis 5 appears to be largely supported by the data. Each of the Pearson correlations of the subhypotheses are in the hypothesized direction. Also, only one subhypothesis (H5e) is not a significant correlation at the .05 level. However, even this correlation is somewhat sizable (.101). Of the five subhypotheses which are significant correlations, four are at the .001 level (H5b, H5c, H5d, and H5f) and only one is at the .05 level (H5a).

Figures 11, 12, and 13 depict the effect of the religiosity dimensions on the philosophy of human nature dimensions. This analysis reveals that religiosity does have the hypothe-



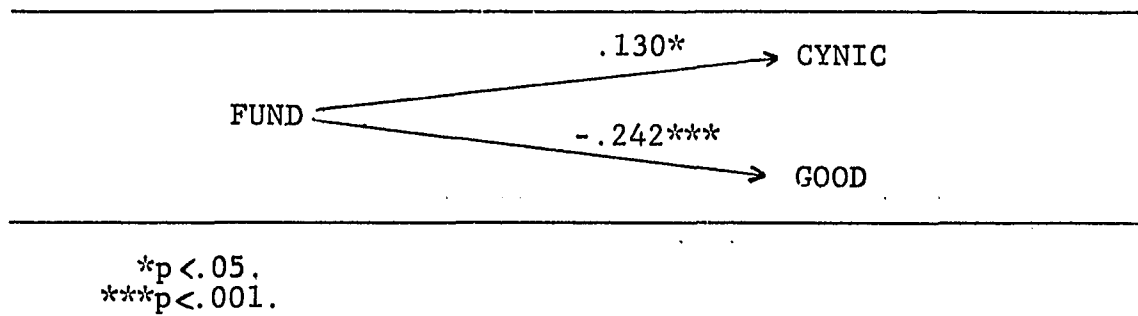


Figure 11. Partial causal model of the effect of fundamentalism on philosophy of human nature

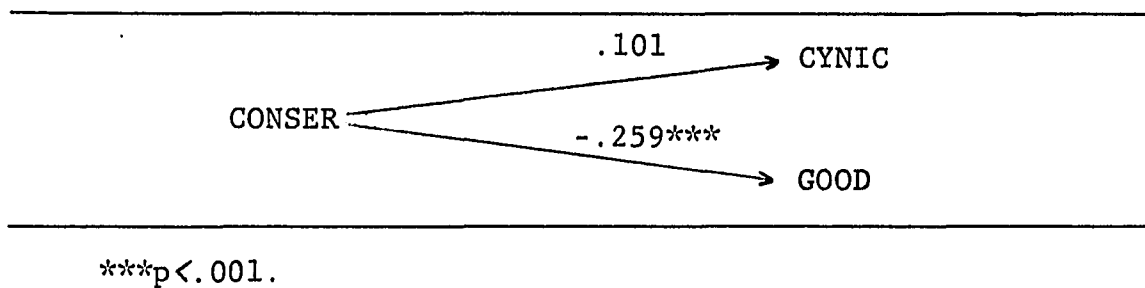


Figure 12. Partial causal model of the effect of Christian conservatism on philosophy of human nature

sized effect on philosophy of human nature. Therefore, General Hypothesis 5 is accepted.

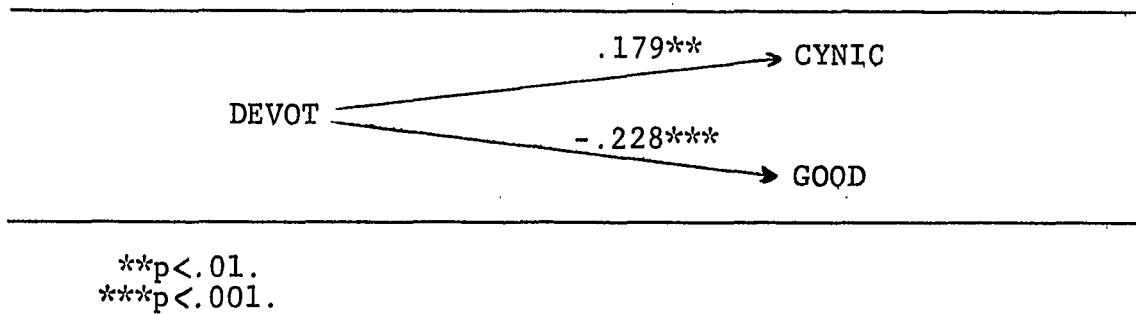


Figure 13. Partial causal model of the effect of personal devotionalism on philosophy of human nature

#### Comparison of Bible and Liberal Arts College Students

One of the questions raised in the problem statement was how do students enrolled in a fundamental Bible college with presumed higher levels of religiosity compare to students enrolled in a liberal arts college with presumed lower levels of religiosity on the variables included for study? In order to ascertain some of the differences (or similarities) between the two groups, the t-test statistical procedure was utilized. T-test is used as it determines whether the mean of one group is significantly different from the mean of another independent group.

The question above assumes that there is a difference in college samples on levels of religiosity with Bible college

students having higher levels. Such an assumption certainly has face validity and one would be very surprised to find otherwise. Therefore, the first task of the t-test comparison is to discover if such an assumption is in fact true.

Using a one-tail test of significance it is obvious that there is a difference between the two types of students. For all three religiosity dimensions there is a significant difference at the .001 level (Table 15).

Table 15. T-test religiosity as a function of college enrollment

Dimension	College	Mean	S.D.	N	
FUND	Bible	6.8	0.5	121	$t=21.52, p<.001$
	Liberal Arts	4.6	1.1	92	
CONSER	Bible	55.4	4.9	121	$t=19.36, p<.001$
	Liberal Arts	38.5	7.8	92	
DEVOT	Bible	7.1	1.0	121	$t=23.33, p<.001$
	Liberal Arts	3.2	1.4	92	

It is interesting that the two college samples differ significantly on all other variables as well. This finding

is particularly interesting as it speaks to the theoretical model. Although there were no hypotheses predicting a directional difference between the groups, according to the theoretical model it would be expected that the fundamental Bible college students would be less alienated and more prone to take a cynical view of human nature than liberal arts college students. These relationships appear to be the case.

The means of the fundamental Bible college students are lower than the liberal arts students on all three alienation dimensions and goodness as philosophy of human nature. Only on cynicism as philosophy of human nature does the fundamental Bible college sample have a higher response mean, which of course would be the hypothesized direction according to the theoretical model. Tables 16 and 17 show the t-test results for these variables.

### Discussion of General Research Questions

Two general research questions were raised in Chapter II. One question asked whether SES or religiosity is the greater determiner of feelings of alienation. This is an old question out of the literature and is most appropriate for reinvestigation. To answer this question two statistical procedures are used. First partial correlation between the religiosity

Table 16. T-test alienation as a function of college enrollment

Dimension	College	Mean	S.D.	N	
POWER	Bible	10.2	2.2	121	$t=-4.33$ $p<.001$
	Liberal Arts	11.6	2.2	92	
NORM	Bible	9.8	3.0	121	$t=-10.70$ $p<.001$
	Liberal Arts	14.0	2.7	92	
ISOLATE	Bible	14.4	2.8	121	$t=-2.83$ $p<.001$
	Liberal Arts	15.6	3.1	92	

Table 17. T-test philosophy of human nature as a function of college enrollment

Dimension	College	Mean	S.D.	N	
CYNIC	Bible	11.2	1.8	121	$t=2.79$ $p<.001$
	Liberal Arts	10.6	1.7	92	
GOOD	Bible	6.4	1.3	121	$t=-4.19$ $p<.001$
	Liberal Arts	7.1	1.4	92	

dimensions and alienation dimensions controlling for SES is employed. Second the alienation dimensions were submitted to stepwise regression in order to discover which variables have the greatest predicting power for those dimensions.

Partial correlations between religiosity and alienation controlling for SES are striking similar to the zero-order correlations not controlling for SES. All are significant at least at the .01 level. Also, all correlations are in the inverse direction which is in line with the model used earlier to test hypotheses (Table 18).

Table 18. Partial correlation religiosity dimensions with alienation dimensions controlling for SES

Variable	POWER	NORM	ISOLATE
FUND	-.246***	-.569***	-.163**
CONSER	-.194**	-.613***	-.187**
DEVOT	-.289***	-.586***	-.225***

\*\*p < .01.  
\*\*\*p < .001.

In a second statistical procedure, each alienation dimension was submitted to stepwise multiple regression with the religiosity dimensions and SES in the equation as independent variables. With the exception of normlessness, very little

of the variance of the dimensions was explained by this method. However, the purpose of this procedure was not to explain a great deal of the variance but to explore which of these variables has the greatest predicting power. For all three alienation dimensions religiosity dimensions appear to have the greatest predicting effect. In fact, only for normlessness does SES enter the equation at all and then in the third and last position.

For powerlessness only one variable, personal devotionalism, entered the equation. Although only .072 of the variance was explained by this variable, personal devotionalism did come in the equation in the first and only position (Table 19).

Table 19. Stepwise multiple regression: Predictors of powerlessness

Variable	Multiple R	Multiple $R^2$	Change in $R^2$
(1) DEVOT	.268	.072	---

For normlessness three variables entered the equation. Of these three, two were religiosity dimensions. Christian conservatism entered at the first position and accounted for .366 of the variance. At the second position, personal

Table 20. Stepwise multiple regression: Predictors of normlessness

Variable	Multiple R	Multiple R <sup>2</sup>	Change in R <sup>2</sup>
(1) CONSER	.605	.366	---
(2) DEVOT	.625	.391	.025
(3) SES	.636	.405	.014

devotionalism accounts for .025 of the variance. Finally, SES enters third explaining .014 of the variance (Table 20).

Only personal devotionalism enters the regression equation for social isolation. This religiosity dimension explains .044 of the variance (Table 21).

Table 21. Stepwise multiple regression: Predictors of social isolation

Variable	Multiple R	Multiple R <sup>2</sup>	Change in R <sup>2</sup>
(1) DEVOT	.210	.044	---

It seems obvious that, for this research, religion is a greater determiner of alienation than is SES. Specifically, that is, as religiosity increases personal alienation decreases. And this influence is greater than the effect of SES on



alienation.

A second general research question was also raised in Chapter II. The question asked: Will fundamental Christians display more or less cynical views on human nature compared to nonfundamentalists? In some respects this question has already been answered in subhypothesis H5a. However, to re-investigate this issue further the three item fundamentalism index was used as an identifier of fundamentalists in much the way as Gallup pollsters identify fundamentalists. That is, those subjects (out of the total sample regardless to college enrollment) who reported: (1) a born-again experience, (2) encouragement of others to seek a born-again experience, and (3) a belief in the literal interpretation of the Bible were considered fundamentalists. Those subjects reporting two or less positive responses to these items were considered to be nonfundamentalists. A t-test was then utilized to test for differences in the mean score of the two groups on cynicism and goodness.

Interestingly, fundamentalists do appear less likely than nonfundamentalists to identify goodness as the nature of human behavior. According to t-test analysis, there is a significant difference in the response means of the two groups on this scale. For fundamentalists the response mean was 6.3 while for nonfundamentalists the response mean was 7.1. However,

for the scale cynicism, there is no significant difference between the groups. Although the means of the responses does indicate that fundamentalists are somewhat more inclined to take a more cynical view of human nature than do nonfundamentalists, the difference is too small to be significant (Table 22). Conclusions, therefore, are mixed. It would appear, however, that the data are pointing to a difference of some sort in the philosophical orientation of the two groups.

Table 22. T-test philosophy of human nature as a function of fundamentalist orientation

Dimension	Orientation	Mean	S.D.	N	
CYNIC	Fundamentalists	11.1	1.9	103	$t=1.20$ , N.S.
	Nonfundamentalists	10.8	1.7	110	
GOOD	Fundamentalists	6.3	1.3	103	$t=-4.66$ , $p<.001$
	Nonfundamentalists	7.1	1.4	110	

## CHAPTER V. DISCUSSION AND CONCLUSION

This chapter provides a discussion of the major findings on the tests of hypotheses and implications for the theoretical model. It also addresses some of the limitations of the study and suggestions for future research. A final statement concludes the study.

### Discussion of the Major Findings

This research attempted to investigate the relationship between religiosity, alienation, and philosophy of human nature. Two additional preceding variables, socioeconomic status and religious socialization were included in the model as they were thought to influence levels of alienation and religiosity respectively.

At its most basic level, the model suggested that higher levels of religiosity should be related to lower levels of personal alienation. Furthermore, as conservative, fundamental Christianity was of interest with its particular theological orientation, it was hypothesized that religiosity should be related to a cynical view of human nature as opposed to a more optimistic view.

The theoretical model generated a total of five general hypotheses. Of these five hypotheses, three were supported

by the data. Specifically, hypotheses which were accepted were:

Religious socialization will be positively related to religiosity.

Religiosity will be inversely related to alienation.

Religiosity will be inversely related to the belief in goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

The two hypotheses which were not supported and thus not accepted were:

Socioeconomic status will be inversely related to alienation.

Alienation will be inversely related to the belief in goodness as philosophy of human nature and positively related to cynicism as philosophy of human nature.

Perhaps the biggest surprise resulting from the analysis of the data was the failure to accept the hypothesis that SES would be inversely related to alienation. Such a finding flies in the face of the traditional functionalist notion (especially the Mertonian version) that SES is a major determiner of individual social psychological personal alienation.

Failure to accept this hypothesis might well have resulted from the use of a college sample. That is, as stated in Chapter III, college students generally hold few achieved economic social statuses. Also, although younger subjects were encouraged to report the economic status of their parents, many may have nevertheless been inclined to see themselves as

independent and reported their own college related economic statuses. These factors may have thrown confusion in the data. Also, older students who truly are economically independent, typically live on limited budgets. Therefore, older economically independent students may have temporarily low economic statuses but not necessarily be characterized by high levels of personal alienation.

The bottom line is that a breakdown in the measurement of SES may largely be the reason for the failure of the data to support this hypothesis. That is, this aberration from established functionalist theory is probably a result of problems in methodology/measurement rather than a theoretical problem.

The failure to confirm General Hypothesis 4 which states that alienation should be inversely related to cynicism and positively related to goodness points to an important theoretical reformulation. It may be that both alienation and philosophy of human nature are dependent on the independent effect of religiosity. That is to say that rather than alienation serving as an independent effect on philosophy of human nature, when religiosity is in the model, both are response variables to that effect.

A second surprise resulting from analysis of the data was how crisp some of the tests of hypotheses were. With such a large number of subhypotheses it was expected that, for

some general hypotheses, half of the subhypotheses would be supported and half would not. Findings which would result in a "mixed bag of tricks" as it were. However, basically subhypotheses fit extremely well with each other.

Particularly impressive was General Hypothesis 2 which stated that religious socialization would be positively related to religiosity. From the analysis of the data religious socialization clearly has an enormous impact on the religious orientation of subjects. Not a surprising finding in and of itself. However, the degree to which this appears to be true is somewhat startling. The findings reveal that without a doubt religious socialization is a robust, powerful preceding variable to religiosity.

Also, the documented inverse relationship between religiosity and alienation is an important finding. Previous research on these two variables have reported various findings. Some studies have reported that religiosity was inversely related to alienation, while others have reported that no such relationship was found.

In this research a highly religious group was used-- fundamental Bible college students. Using such an "extreme" group it was hoped that the effects of religiosity on alienation would be highlighted. This researcher believes that the study has achieved this effect.

Furthermore, it was the desire of the researcher to undertake an investigation on personal alienation and fundamental Christians. It seems quite evident that, though this group may hold theological orientations which are at times more or less at odds with the larger society, they certainly can not be characterized as personally alienated. This finding may be one of the most interesting and potentially fruitful of the entire study.

Somewhat disappointing was General Hypothesis 5 which stated that religiosity would be inversely related to the belief in goodness as a philosophy of human nature and positively related to cynicism as a philosophy of human nature. Although this hypothesis was accepted, it did not perform as well as the researcher would have liked.

If anything, the findings on this hypothesis reveal the need for further theoretical development. There are probably degrees to which this relationship exists. That is, philosophy of human nature is a bit too sweeping of a concept. Perhaps on more transcendental matters (i.e., the spiritual nature of people) fundamental Christians may take a more cynical view of human nature. While on more mundane, earthly matters, fundamentalists may not differ greatly from nonfundamentalists.

Whatever the case, further conceptualization of variables and theoretical development of the relationship is much needed.

However, as stated above, one place this might begin is with a distinction between transcendental and earthly philosophies of human nature which would serve to clarify the relationship between religiosity and philosophy of human nature.

The data supporting the acceptance of the three alternative hypotheses taken with the two rejected hypotheses suggest that the theoretical model be reformulated. Figure 14 depicts this reformulated model. The variable SES is dropped from this model and alienation is no longer regarded as having a direct effect on philosophy of human nature. As suggested by the data, religious socialization is seen as being the principle preceding variable with religiosity as the key intervening variable. Major response variables according to this reformulated model are alienation and philosophy of human nature.

One of the more fundamental changes in the model is that alienation is regarded no longer as impacting on the view of human nature. In this view, alienation is thought to be much like philosophy of human nature, a response to a particular religious orientation. That is, alienation is no longer seen as helping to shape an individual's view of human nature but is a consequence of the religious disposition of the individual.

A second important reformulation is that SES is dropped from the model. It is unclear how important this variable is



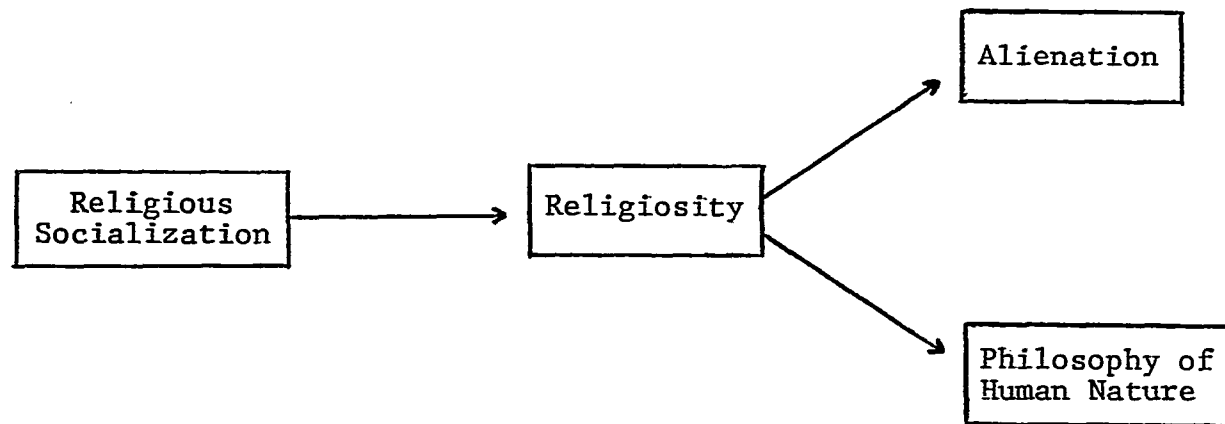


Figure 14. Reformulated model

as a preceding effect on alienation. However, for this model it is probably of secondary importance. That is, probably the normative stance of highly conservative, fundamental Christians is so powerful as to dull any effects of SES on alienation.

#### Limitations and Suggestions for Further Research

One possible limitation of the study is the nature of the sample. The sample consisted of college students who were fairly homogeneous on such variables as race, age, marital status, and education, etc. The use of a college sample does have many advantages, namely accessibility. Also, in this research the use of a fundamental Bible college population was particularly useful as it allowed a readily accessible fundamental Christian sample. Nevertheless, it would be amiss not to note a sample more representative of the general population would lend the results more likely to generalizations to the larger population.

Even a sample from a more "general" fundamental population would be useful in providing a wider picture of the relationship between religiosity, alienation, and philosophy of human nature among this group. Therefore, one suggestion for future research is that noncollege samples be employed.

If college samples are to be used, several suggestions

are gleaned from the experience of this research endeavor. First, sampling college students is very problematic. A sampling frame of individual students often is unavailable. For this study individual required classes were sampled as this was assumed to insure a degree of randomness in the sample. Two different colleges were included here. Yet, sampling methods were identical for each institution. There was one procedural difference. The instrument was administered in individual class rooms at Grand View College while at Faith Baptist Bible College students from the individually sampled classes met together in one large meeting hall. While the integrity of the sample was probably not compromised by this difference in administration, it is nevertheless a prudent practice by investigators to, as much as is possible, keep procedures consistent. The lesson for future research dealing with a college population is, whatever the sampling mode may be, the researcher should use consistent procedures.

A second suggestion for future research with a college sample stems from a limitation with the measurement of SES. It is the suspicion of the researcher that SES was poorly measured. Asking college students about yearly income is a potentially troublesome procedure. Many students simply do not know their family income and guess wildly. Others respond with their own part-time incomes, even though they might

actually be dependent 18 year olds from an upper-middle class family. Even when students are economically independent, their present incomes most likely are only transient reflections of their class backgrounds and social expectations. In short, income is only one element of socioeconomic status. Therefore, measurement of SES must be extended and clarified. Fortunately for this study, SES was not narrowly defined as family income alone but also in terms of parent's education.

Nevertheless, confusion was probably thrown into the measurement of SES because of the question on family income. Future researchers should be aware of this potential pitfall and take measures to avoid it. One safeguard might be to avoid questions on income entirely. For instance, if younger students are involved, a researcher may simply inquire about the specific occupation of parents.

A third limitation and suggestion relates to the measure of philosophy of human nature as discussed above. The scales for philosophy of human nature performed rather disappointingly. More precise and refined measures must be developed. Further development in the modification of Wrightsman's scales could be undertaken in order to measure the more earthly philosophy of human nature. Additionally, new scales might be developed as indicators of a more transcendental philosophy of human nature.

The researcher believes that further investigation into the philosophical orientation of human nature is a relevant and worthwhile pursuit in the sociology of religion. What relationship such a philosophical orientation has with religious orientation is the stuff of a great deal of speculation. However, social scientific documentation is needed. Therefore, an important contribution of the research is the illustration of the need for further theoretical and methodological development in this area.

#### A Final Statement

This work began with a discussion on the implications of secularization on American fundamental Christianity. The connection between that discussion and the study may not at first be apparent but a few words here are attempted to make that linkage.

There is little doubt that increased secularization is the state of American society. Regardless whether the political, economic, and social moods of the nation are at the apex of the pendulum swing between conservative or liberal, fundamental Christianity will be faced with a dilemma.

There is a saying among fundamentalists that they are "in the world but not of the world." Illustrated is a dual

orientation which goes to the heart of the dilemma between the secular and the sacred faced by this group of Christians. On the one hand, they enjoy the comfort of sharing in the Judeo-Christian ethic which dominates the American value system and, in fact, perhaps epitomizing that ethic. Yet, because of their extreme dogma, fundamenalists are forced to live with the enemy of steady secularization and as a result are faced with an increasing barrage of challenges to their belief system.

At the risk of committing a severe ecological fallacy, this researcher does think that the results of the study speaks to this dilemma. The data point to the fact that fundamental Christians are less social psychologically alienated than their nonfundamental counterparts. The researcher believes that the rigid dogma of fundamental Christianity gives its adherents a normative support system that, if not lacking, is certainly not as crystallized among nonfundamentalists.

Yet at the same time, there is some indication that there is a degree of difference in the philosophical orientation taken by the two toward their fellow humans. What difference does exist is most certainly an outgrowth of theological orientations. But it also might be an indication of a larger issue. That is, are fundamental Christians feeling the tugs of greater estrangement from society by increased secularization? And if so, is that separation being transferred in

thought to a particular view of human nature? In short, if fundamental Christians are prone to take a cynical stance toward the larger society would not it also be likely that they would take the same view regarding the basic nature of society's members?

Additionally, the researcher asked the subjects whether they believe religion to be increasing or decreasing in its influence in society. Whereas 38 percent of the liberal arts students were inclined to see religion as losing influence, 55 percent of the Bible college students held this same view (Table 23). It would not be unreasonable to suggest that such a difference might reflect a concern among fundamentalists over the increasing secularization of society with the subsequent loss of traditional religious influence.

The above reasoning is, of course, simply conjecture. But the implication could be real enough. In fundamental Christians we might find an example of a religious subgroup pushed by the forces of their own beliefs and secular currents to take on the trappings of a most curious "countercultural" group. That is, ever increasingly philosophically and religiously estranged from the larger society and forced into itself, yet strangely holding a conservative version of the American ethic. In short, a group that, at least in mind and spirit, truly is "in the world but not of the world."

Table 23. Perception on the influence of religion on society

Sample	Losing Influence		About the Same Influence		Gaining Influence	
	N	%	N	%	N	%
Bible College	66	55	18	15	36	30
Liberal Arts College	35	38	29	32	28	30
Total Sample	101	48	47	22	64	30



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APPENDIX A: RESEARCH INSTRUMENT

I. THE FOLLOWING ARE A FEW GENERAL QUESTIONS REGARDING YOUR BACKGROUND.

1. Sex:

- 1/A Male
- 2/B Female

2. Age:

- 1/A 17 or younger
- 2/B 18-20
- 3/C 21-24
- 4/D 25-30
- 5/E 31 or older

3. Marital Status:

- 1/A Single
- 2/B Married
- 3/C Separated
- 4/D Divorced
- 5/E Widowed

4. Ethnic/Racial Background:

- 1/A White
- 2/B Black
- 3/C Hispanic (Spanish, Mexican, Puerto Rican, Chicano)
- 4/D Asian
- 5/E American Indian
- 6/F Other

5. Year in College:

- 1/A Freshman
- 2/B Sophomore
- 3/C Junior
- 4/D Senior
- 5/E Graduate
- 6/F Other

6. As close as you can estimate, what is your college Grade Point Average?:

- 1/A 1.49 or below
- 2/B 1.5 - 2.59
- 3/C 2.6 - 2.99
- 4/D 3.0 - 3.59
- 5/E 3.6 - 4.0
- 6/F Do Not Have G.P.A.

7. As close as you can estimate, what was your high school Grade Point Average?:

- 1/A 1.49 or Below
- 2/B 1.5 - 2.59
- 3/C 2.6 - 2.99
- 4/D 3.0 - 3.59
- 5/E 3.6 - 4.0

We need to know as accurately as possible your family income. Using the scale below, what would you estimate your parents' income to be (if you are an older independent student and have not been supported by your parents for any year in the past five years, please estimate you and your spouse's income)?:

- 1/A Less than \$9,999
- 2/B Between \$10,000 and \$14,999
- 3/C Between \$15,000 and \$19,999
- 4/D Between \$20,000 and \$29,999
- 5/E Between \$30,000 and \$49,999
- 6/F \$50,000 or over

8. Father's income (or male spouse)

9. Mother's income (or female spouse)

Using the scale below, which best describes your parents' education?:

- 1/A grade school or less
- 2/B some high school
- 3/C completed high school
- 4/D completed high school and also other training, e.g., technical or some college
- 5/E completed college or more

10. Father's education

11. Mother's education

12. Which of the following statements describes your parents' marital status?:

- 1/A My parents are married to each other.
- 2/B My parents divorced or separated when I was in elementary school or younger.
- 3/C My parents divorced or separated when I was in junior high or high school.
- 4/D My parents divorced or separated after I graduated from high school.
- 5/E One or both parents are deceased.

13. Which of the following best describes where you live now?:

- 1/A rural area (town under 2500 or open countryside)
- 2/B town or small city (2500 to 49,999)
- 3/C suburban community
- 4/D metropolitan city (over 50,000)

14. Which best describes your background?:

- 1/A rural
- 2/B small town
- 3/C urban - suburban

15. Describe yourself politically:

- 1/A strongly liberal
- 2/B moderately liberal
- 3/C middle of the road politically
- 4/D moderately conservative
- 5/E strongly conservative

II. THIS SECTION OF QUESTIONS REGARD YOUR RELIGIOUS BACKGROUND.

16. What type of church do you presently attend?:

- 1/A Baptist
- 2/B Catholic
- 3/C Christian Reformed (e.g., Evangelical Free)
- 4/D Lutheran
- 5/E Methodist
- 6/F Nazarene



- 7/G Nondemoninational/Independent
- 8/H Pentecostal/Charismatic (e.g., Assemblies of God, Church of God, Open Bible Standard Churches)
- 9/I Other
- 10/J None

17. Do you hold formal membership with the church demonination you are presently attending?:

- 1/A No
- 2/B Yes

18. How often would you say you attend church services?  
(Do not include college chapel services)

- 1/A less than once a month
- 2/B Once a month
- 3/C 2 or 3 times a month
- 4/D 2 or more times a week

19. Approximately how much time each week do you spend in private prayer?:

- 1/A 15 minutes or less
- 2/B 16 to 30 minutes
- 3/C 31 minutes to 1 hour
- 4/D more than 1 hour

20. Would you say that you have been born-again or have had a born-again experience - that is, a turning point in your life when you committed yourself to Jesus Christ?:

- 1/A No
- 2/B Yes

21. Which of the following comes closest to describing your feelings about the Bible?:

- 1/A The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.
- 2/B The Bible is the inspired Word of God but not everything in it should be taken literally.
- 3/C The Bible is the actual Word of God and is to be taken literally, word for word.

22. Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his/her Savior?:

- 1/A No
- 2/B Yes

23. Would you say that you grew up in a family that was basically fundamental Christian?:

- 1/A No
- 2/B Yes

Using the scale below, how often would you say your parents attend church (or did attend if deceased)?

- 1/A Less than once a month
- 2/B Once a month
- 3/C 2 or 3 times a month
- 4/D Once a week
- 5/E 2 or more times a week

24. Father's church attendance

25. Mother's church attendance

Do your parents claim a born-again experience?

26. Father:

- 1/A No
- 2/B Yes

27. Mother:

- 1/A No
- 2/B Yes

28. At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?:

- 1/A Losing its influence
- 2/B About the same as always
- 3/C Gaining it influence

III. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE OR DISAGREE WITH EACH OF THE FOLLOWING STATEMENTS BY CHOOSING ONE OF THE ANSWERS LISTED BELOW:

- 1/A Strongly Disagree (SD)
- 2/B Disagree (D)
- 3/C Agree (A)
- 4/D Strongly Agree (SA)

	SD	D	A	SA
29. If most people could get into a movie without paying and be sure that they would not be seen, they would do it.	1/A	2/B	3/C	4/D
30. Most people try to apply the Golden Rule, even in today's complex society.	1/A	2/B	3/C	4/D
31. Most people have the courage of their convictions.	1/A	2/B	3/C	4/D
32. The average person is conceited.	1/A	2/B	3/C	4/D
33. Most people do not hesitate to go out of their way to help someone in trouble.	1/A	2/B	3/C	4/D
34. Most people are honest because they are afraid of getting caught.	1/A	2/B	3/C	4/D
35. People usually tell the truth, even when they would be better off by lying.	1/A	2/B	3/C	4/D
36. Most people will cheat on their income tax if they could gain by it.	1/A	2/B	3/C	4/D
37. Most people would stop and help a person whose car is disabled.	1/A	2/B	3/C	4/D
38. When the chips are down, most people will behave dishonestly.	1/A	2/B	3/C	4/D
39. Most people will act as good Samaritans if given the opportunity.	1/A	2/B	3/C	4/D
40. Most people will tell a lie if they could gain by it.	1/A	2/B	3/C	4/D
41. Our success in life is pretty much determined by forces within our control.	1/A	2/B	3/C	4/D
42. Sometimes I feel all alone in the world.	1/A	2/B	3/C	4/D

	SD	D	A	SA
43. I don't get invited out by friends as often as I'd like.	1/A	2/B	3/C	4/D
44. The end often justifies the means.	1/A	2/B	3/C	4/D
45. Most people today feel lonely.	1/A	2/B	3/C	4/D
46. Sometimes I feel that other people are using me.	1/A	2/B	3/C	4/D
47. Real friends are difficult to find.	1/A	2/B	3/C	4/D
48. People's ideas change so much that I wonder if we'll ever have anything to depend on.	1/A	2/B	3/C	4/D
49. It is frightening to be responsible for the development of a little child.	1/A	2/B	3/C	4/D
50. Everything is relative and there just aren't any definite rules to live by.	1/A	2/B	3/C	4/D
51. One can't always find friends even if he/she shows him/herself friendly.	1/A	2/B	3/C	4/D
52. I often wonder what the meaning of life really is.	1/A	2/B	3/C	4/D
53. There are so many decisions that have to be made today that I could just "blow up."	1/A	2/B	3/C	4/D
54. The only thing one can be sure of today is that he/she can be sure of nothing/	1/A	2/B	3/C	4/D
55. There are few dependable ties between people any more.	1/A	2/B	3/C	4/D
56. There is little chance for promotion on the job unless a person gets a break.	1/A	2/B	3/C	4/D

	SD	D	A	SA
57. With so many religions in the world today one doesn't really know which one to believe.	1/A	2/B	3/C	4/D
58. We're so regimented today that there's not much room for choice in personal matters.	1/A	2/B	3/C	4/D
59. We are just so many cogs in the machinery of life.	1/A	2/B	3/C	4/D
60. People are just naturally unfriendly and apathetic.	1/A	2/B	3/C	4/D
61. I don't get to visit friends as often as I'd really like.	1/A	2/B	3/C	4/D
62. I believe there is a physical Hell where people are punished after death for the sins of their lives.	1/A	2/B	3/C	4/D
63. I believe there is a supernatural being, the Devil, who continually tries to lead people into sin.	1/A	2/B	3/C	4/D
64. To me the most important work of Christians is to lead other to Christ.	1/A	2/B	3/C	4/D
65. I believe that there is a life after death.	1/A	2/B	3/C	4/D
66. I believe there is a divine plan and purpose for every living person.	1/A	2/B	3/C	4/D
67. The primary benefit one receives from prayer is spiritual rather than just psychological.	1/A	2/B	3/C	4/D
68. I have a duty to help those who are confused about religion.	1/A	2/B	3/C	4/D
69. Even though it may create some unpleasant situations, it is important to help people become enlightened about religion.	1/A	2/B	3/C	4/D

	SD	D	A	SA
70. I believe the world would really be a better place if more people held the views about religion which I hold.	1/A	2/B	3/C	4/D
71. I believe the world's problems are seriously aggravated by the fact that so many people are misguided about religion.	1/A	2/B	3/C	4/D
72. My ideas about religion are one of the most important parts of my philosophy of life.	1/A	2/B	3/C	4/D
73. I find that my ideas on religion have a considerable influence on my views in other areas.	1/A	2/B	3/C	4/D
74. Religion is very important to being the kind of person I want to be.	1/A	2/B	3/C	4/D
75. If my ideas about religion were different, I believe that my way of life would be very different.	1/A	2/B	3/C	4/D
76. I very often think about matters related to religion.	1/A	2/B	3/C	4/D

PLEASE LOOK BACK OVER THE QUESTIONNAIRE AND BE SURE YOU HAVE ANSWERED ALL QUESTIONS. THANK YOU FOR YOUR HELP.

APPENDIX B: HUMAN SUBJECTS APPROVAL

INFORMATION ON THE USE OF HUMAN SUBJECTS IN RESEARCH  
IOWA STATE UNIVERSITY

(Please follow the accompanying instructions for completing this form.)

130  
1. Title of project (please type): IN THE WORLD BUT NOT OF THE WORLD: RELIGIOSITY, ALIENATION, AND PHILOSOPHY AMONG BIBLE AND LIBERAL ARTS COLLEGE STUDENTS.

2. I agree to provide the proper surveillance of this project to insure that the rights and welfare of the human subjects are properly protected. Additions to or changes in procedures affecting the subjects after the project has been approved will be submitted to the committee for review.

Terry E. Huffman

Typed Name of Principal Investigator

2/12/87

Date

Terry E. Huffman  
Signature of Principal Investigator

411 East Hall

Campus Address

4-8013

Campus Telephone

3. Signatures of others (if any) Date Relationship to Principal Investigator  
Major Professor

Tony E. Dean

4. ATTACH an additional page(s) (A) describing your proposed research and (B) the subjects to be used, (C) indicating any risks or discomforts to the subjects, and (D) covering any topics checked below. CHECK all boxes applicable.

- ☐ Medical clearance necessary before subjects can participate  
☐ Samples (blood, tissue, etc.) from subjects  
☐ Administration of substances (foods, drugs, etc.) to subjects  
☐ Physical exercise or conditioning for subjects  
☐ Deception of subjects  
☐ Subjects under 14 years of age and(or) ☐ Subjects 14-17 years of age  
☐ Subjects in institutions  
☐ Research must be approved by another institution or agency



5. ATTACH an example of the material to be used to obtain informed consent and CHECK which type will be used.

- ☐ Signed informed consent will be obtained. \*No pressure to respond to questionnaire. See cover letter to questionnaire.  
\* ☒ Modified informed consent will be obtained.

6. Anticipated date on which subjects will be first contacted: Feb. 26 87  
Month Day Year

Anticipated date for last contact with subjects: No Follow-ups

7. If Applicable: Anticipated date on which audio or visual tapes will be erased and(or) identifiers will be removed from completed survey instruments: N/A  
Month Day Year

8. Signature of Head or Chairperson Date Department or Administrative Unit

George G. Karas

2-23-87

Soc. Sciences

9. Decision of the University Committee on the Use of Human Subjects in Research:

- ☒ Project Approved ☐ Project not approved ☐ No action required

George G. Karas

3/17/87

AKK

Signature of Committee Chairperson



APPENDIX C: FAITH BAPTIST BIBLE COLLEGE LETTER OF APPROVAL



March 12, 1987

Human Subjects Committee  
Graduate College  
Beardshear Hall  
Iowa State University  
Ames, IA 50011

Human Subjects Committee,

It has been my privilege to cooperate with Mr. Terry Huffman, a Ph.D candidate at Iowa State University, in his research in the area of Sociology. He has recently conducted a survey of some 120 of our students. We have cooperated with him and he has worked in harmony with us in conducting this survey.

By vote of the President's Cabinet of Faith Baptist Bible College and Seminary, Terry Huffman has our permission to use the results of this survey in compiling data for his Ph.D dissertation. We have been glad to be a part of furthering research in this area of Sociology.

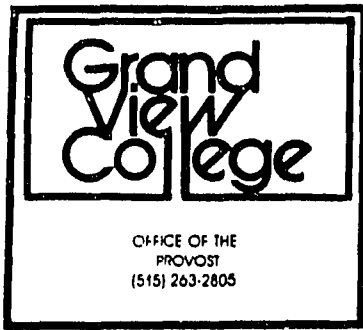
Sincerely In Christ,

Rev. Stanley E. Jensen  
Dean of Students  
Faith Baptist Bible College

lcp



APPENDIX D: GRAND VIEW COLLEGE LETTER OF APPROVAL



134

1200 Grandview Avenue • Des Moines, Iowa 50316 • 263-2800

March 5, 1987



Human Subjects Committee  
Graduate College  
Iowa State University  
Ames, Iowa 50011

Dear Committee Chairperson:

This is to certify that Terry Huffman, Iowa State graduate student, had the permission of Grand View College to survey Grand View students in conjunction with his research project "alienation of Religiosity Among College Students."

Sincerely,

A handwritten signature in cursive script that reads "Thomas R. Fischer".

Thomas R. Fischer, Ph.D.  
Provost

TRF/mm